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LINGUISTIC STUDIES FROM THE
HIMALAYAS

Asiatic Society Monographs

VOL. XVIII

LINGUISTIC STUDIES

FROM THE

HIMALAYAS

BEING

STUDIES IN THE GRAMMAR OF FIFTEEN
HIMALAYAN DIALECTS

BY

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LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY

74, GROSVENOR STREET, W. 1.

1920.

STEPHEN AUSTIN AND SONS, LTD
PRINTERS, HERTFORD.

PREFACE

THIS work is a continuation and, so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pūrik and Lower Kānaurī and the Chītkhūli dialect.

Lāhndā : two dialects, Kāgānī and the Bāhrāmḡāla dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdra Kūār ; two from Jūbbāl, north and south ; two from Sūkēt, Eastern Sūkēti and Sūkēt Sīrājī.

Pānjābī : two dialects spoken in Bīlāspūr and Nālāḡārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pūrik is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānaurī in Bāshāhr State immediately to the north-east of the five Kōcī dialects ; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmḡāla in Jāmmū State south of the Pir Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jubbāl, Bilāspūr, Nālāgārh, Sūkēt, Māṇḍi and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍi and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cām̐ba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānaurī (Monograph XIII), Lower Kānaurī, also Cām̐ba Lāhūli dialects, Chītkhūli, and the Aryan Sāsī and Gūjāri, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kīūṭhālī, Bāghāṭī and Kōṭ Gūrūi (Sadhōci).	Dialects of Bāshāhr, Jubbāl Bilāspūr and Nālāgārh.
<i>Māṇḍi and Sūkēt.</i>	
Māṇḍi Dialects.	Sūkēt Dialects (notes on one Māṇḍi dialect).
<i>Dialects of Kāngrā (and Kūlū), Cām̐ba State, Jāmmū State.</i>	
Kīshṭāwār, Pādār, Bhālēs, Bhādrāwāh, Dōḍā Sīrāj, Rāmbān, Pōgūl, Pūnch.	Notes on one more dialect.
<i>N.W. Frontier Province.</i>	
Dhūṇḍi (extending to Murree), Tīnāūli.	Kāgāni.
<i>Extra.</i>	
Sāsī and Gūjāri.	Notes on Qālāndār, Qāsāi and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pir Pānjāl Pass and the Bānīhāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kīshṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūlū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

Literature.—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānaurī, but not Lower Kānaurī, is in the same part of the same volume.

Kānaurī: see Introduction to Lower Kānaurī.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

Transliteration.—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words “to have” as “too” and “hav”, yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than “too” and “hav”, being the one syllable “tuv”, as in the rapid utterance of a sentence like “he seems to have gone home”. So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

lai, lāi; lāi, lāhī; lai, lhāi (or lāhāi); toe, tōe; tōe, dhōe; tōe, tōhe; tai, dhāi; tāi, dhāhī; kāṛā, kāṛāh; kāṛa, ghāṛā; kāra, kāṛā; car, jhār; cār, cārḥ.

From the usual spelling one would never realize that *kāhāṇī*, story, and *ghāṇī*, mud, have identically the same pronunciation—*kaṇi*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Čāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhīn*, often called *bhain*, becomes *baiṇ*, *bēṇ* in the Simla States (except Bilāspūr and part of Nālāgāṛh), but *paiṇ* in Northern Panjabi; *ghōṛā*, horse, is *gōṛo* in the former and *koṛā* in the Northern Panjab; so also *bhāi*, brother, becomes *bāi* and *pai*; *ghār*, house, appears as *gaṛ* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Čāmēālī *ghōṛā*, *bhāi*, and *ghār* are pronounced *ghōṛa*, *bhāi*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhīn* or *bhain*, sister, is, however, *baiṇ*.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as *raiṇ*, high; but *raṇ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.

Absence of Aspirated Sonants.—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *ḥ*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnā dāsna dās paise dīte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnā dāhna dāh paihe dīte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāḥāī*, Panj. *bāī*; Ur. *bhāī*, Panj. *pāī*.

Ur. *jāḥāz*, Panj. *jāz*; Ur. *jhār*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḍā*, eject; *kāḍḍānā*, cause to be ejected.

wāḍḍā, cut; *wāḍḍānā*, be cut.

pārjāī, sister-in-law.

(Usual spelling of these words is *kāḍḍānā*, *kāḍḥānā*, *wāḍḍānā*, *wāḍḥānā*, *bhārjāī*.)

(3) *wāḷḷḥānā*, wrap up.

Rāḥō, often said for *Rāḥō* (girl's name).

nērṇī, giddiness.

(Usual spelling *wāḷḥḥānā*, *Rhāḥō*, *nhērṇī* or *hānērṇī*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of Sīālḳōṭ, Gujranwala (Kūjrāla), Gūjrāt, and North Lahore.

Glottal Stop.—The glottal stop, known to students of Arabic as hamza, is a feature of three of the dialects under review. In Lower Kānaurī it is found at the end

of a few words, such as *dḥā'*, near, beside; *shā'*, meat, etc. (see Lower Kānaurī Introduction). It is much more commonly found in the dialect of North Jūbbāl and to some extent in that of South Jūbbāl. In North Jūbbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jūbbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōṛā* becomes *gō'ro*, horse; *dhī*, daughter, becomes *dī'i*; *bhāī*, brother, becomes *bā'ē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

Other Special Sounds.—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ṇ*, pronounced further back than Urdu or Hindi *ṇ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the *Shiṇā* language (the *sh* in the word *Shiṇā* is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *r* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide ; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānauri cerebral *c* (*chū*, why ; *chog*, what) and *k'* are found.

GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *natān*, I or we along with you ; *naca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānauri has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashū* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārā huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bīlāspūr dialects and Hāṇḍūrī, have the following features in common :—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.

2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōcī dialect of the Sūrkhūlī Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhī Khāḍ, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōcī (those of Bāghī, Sūrkhūlī Pārgāna and Ḍōdra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānauri also distinguish all these days.

Kāḡānī.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *dīkhtā*, looking; *hāktā*, being able; *jūldā*, going; (2) the contraction of certain pairs of vowels, as *jāṇai*, it is a man, for *jāṇā e*.

Bīlāspūrī.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsīs. Both have the future (1) declinable ending in *-āṅgrā* and (2) indeclinable ending in *-āṅg*. The latter is found also in Sūkēt and Māṇḍī dialects. For Sāsī see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

T. GRAHAME BAILEY.

WAZIRĀBĀD, INDIA.

June 8, 1915.

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ERRATA

PAGE	LINE.
ix	24, some people make these words the same.
ix	25, for <i>kāṛa</i> read <i>kāṛa</i> .
x	6, for <i>kāṛa</i> , <i>kāṛā</i> read <i>kāṛa</i> , <i>kaṛhā</i> .
87	7, for <i>Ḍhūṇḍi</i> read <i>Ḍhūṇḍi</i> .
88	11, for four or five read about two.
91	16, 17, for identical in read identical with.
97	12, for <i>dōle</i> read <i>ḍōlo</i> .
105	2 from foot, for <i>ūttē</i> read <i>ūttō</i> .
197, 199,	in heading, for NORTH read SOUTH.

PURIK

INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bāltī. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārinān, below which the language is Bāltī. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmān past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Sten Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bāltī; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pürík these five vowels are shorter than the long Italian vowels. They are therefore the same as *ā*, *ē*, *ī*, *ō*, *ū* in quality, but are pronounced shorter. *ǎ* is as *u* in "but", *ě* the *e* of "met", but narrower, *ɨ* like *i* in "fin", *ǝ* almost the same as in "hot", *ũ* very like *u* in "pull". In *ǎ*, *ě*, *ɨ*, *ũ* the lips are more spread than in the case of similar English vowels. Long *ō* is sometimes almost the English *aw* in "law", e.g. *ǎmmō* or *ǎmmau*, but in the word *lō*, year, the *ō* is between *aw* in "law" and the long narrow *o* mentioned above. The occasional change of *u* to *ũ* is probably accidental. The *u* in *-dǎn* in *cǔbdǎn*, seventeen, *šhtsǎpdǎn*, twenty-seven, is almost *ũ*. *ũ* and *o* are sometimes interchanged, thus futures may end in *-ǎk'* or *-ok'*.

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced *l*, like the *ll* in Welsh. This is one of the commonest of sounds in Pürík. It is heard in *llǎn*, bull or cow; *lltsǎpcǎs*, explain; *llyaqmo* (*llyagmo*), good, and many more. In the common spelling "Lhasa" it is indicated by *lh*. I have represented it in the Welsh manner *ll*. It is important to note its nature. It is not a *khl* or *lh* or *hl*; it is simply *l* unvoiced.

2. A letter *g* pronounced very far back in the throat.

3. A *g* pronounced in the same place.

4. *ṇ* pronounced not so far back as the *g* and *g* just mentioned, but further back than the usual *ṇ* of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The *ṇ* and *g* are connected with *q*. *q* is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to *q*, or to a fricative uttered in the same place, i.e. further back than Urdu *g*. No other language that I know of has the sonant corresponding to *q*. The practical working out

of this may be seen in a word like *llyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *llyaq-mo*, but if he says it quickly he will say *llyaqmo* or possibly *llyagmo*, where the *q* and *g* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *soqnyis* or *sognyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k'* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdūññāk'*, will strike, interrogative *rdūññāga*; *cik'* *ciga*, to one one, to only one. Futures end in *k'*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t'*, *p'*. The numerals *cūbdūn*, 17; *šhtsāpdūn*, 27; *šhtsāpgyāt*, 28; *sopdūn*, 37; *sopgyāt*, 38, and others contain this *p'*. This *k'* is much more clearly a *k* than the similar letter in the Kānauri language.

6. I have noticed cases of cerebral *c* and *s*, as *chō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Purik speakers find it easier to say *ph* than *f*, and in foreign words like *sāfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *ḍ*, *ṭ*, *ṛ* are also not infrequent; we hear

ḍūlcās as well as *drūlcās*, go; *ḍāṇḍa*, equal to; *mūltūp*, fist; *tūkcū*, sixty; *ṛdūn*, seven; *ṛgyāt*, eight; *ṛtsikpa*, wall; *ṛziñ*, tank. It is very remarkable that *ṛ* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *ḍāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *n* occurs independently.

ts is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *ṇ* sometimes gives place to a nasal vowel, as in *yōs* for *yōṇs*, came; *nānūk* for *nānnūk*, inside. In some words containing *g* the *g* is rapidly pronounced like *g*, but when the word is said deliberately the *g* becomes clear.

NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *lltōr*, hybrid yak, the female being *zomo*, *lltormo*; *biamo*, hen; *biapho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hātīpa*, shopkeeper, from *hātī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *llyaqmo*, good (for both genders); *sñūṇpo*, green; *mārpo*, red; *shmulpō*, rupee.

There are two numbers, singular and plural.

Declension.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-ī* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.

The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yăq*, *yak*, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ĕi* is probably meant to be *-ĭ*, but the natives find that after a far-back *g* it is easier to say *-ĕi* than a pure *ĭ*.

PRONOUNS

Pronouns are not nearly so complicated as in the nominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natăñ*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natăñ*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khěărăñ*, singular, and *khintăñ*, plural, being the ordinary forms and *yěărăñ* or *yărăñ* and *yăntăñ* the polite.

Reflexive pronouns are made with the word *răñ* and in the 3rd person plural *tăñ răñ* or *tăñ*, *răñ* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

“myself, himself” as nominatives and to the Hindi *āpnā* in the genitive. Thus in “he wrote to his brother” “his” is rendered *rāñī* or *khūrī*, meaning his own brother. If it means someone else’s brother it is *khoī*. In “I wrote to my brother” “my” is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khūrāñ*, *khorāñ* from *kho*, it is declined *-rī*, agent *-rēs*, but dative the full form *-rāña*. The ending *-tāñ* in *khontāñ* is similarly treated.

Relatives.—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g. :

nām sāq khārcī tshārbana, when all was spent.

nām khoa hōsh yōnsena, when sense came to him.

cī nñī yotna, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean “when?” and “what?”

The demonstrative pronouns *dyū*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in *-āñ*. In the case of *ē* and *dē* a *w* is inserted before the *āñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyū*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyūtsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).

ADJECTIVES

Article.—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pūrik they seem from this point of view to be without meaning. *cik'*, one, is used as an indefinite article, as *llāñ cik'*, a bull or cow. Sometimes one hears the ending *-ik'* with the same signification, as in *phruik'*, a boy.

Comparison.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for "than" or "from": *rgyalba in*, he is good; *ache wāsāñ rgyalba in*, he is better than his sister; *tshañma wāsāñ rgyalba in*, he is better than all, he is best.

Numerals.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cūk'*, twenty-one to twenty-nine *shtsāq*, the thirties *soq*, the forties *zhāq*, the fifties *ga*, the sixties *rāq*, the seventies *ton*, the eighties *kyāq*, and the nineties *koq*. The numerals in Lādākhī are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: "the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit." It will be obvious that Pūrik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhip'gyā*, four hundred; *rgyātrgya*, eight hundred;

rdunrgya, seven hundred ; but *ston sūm*, three thousand ; *ston trūk*, six thousand.

In the Parable of the Prodigal Son *cik* is repeated without any definite meaning ; perhaps it is emphatic. *yoqpo cik ciga yon zēre*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē tikkī nā kūāke*, having called one servant. In *disok cik*, *yoqpo cigis*, *cik* is practically meaningless. The phrases mean such some (years), so many years ; servants some, servants. A common ending of adjectives is *-cān*, which means "having" ; thus, *ryēlcān*, hairy, from *ryēl*, hair ; *dordecān*, strong ; *banēcān*, a runner ; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case ; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpī norzānān*, existing properties ; *yonskhānīpo*, the one who has come.

THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik* of the imperative. The formation of the tenses, too, is simple.

Infinitive.—The infinitive is formed by adding *-cas*, *-ca* or *-shāts*, *-sha* to the root. *shāts* is probably contracted from *scāts*. If so, verbs in *shāts* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way :

- (1) Verbs whose root ends in *n*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcāts*, give ; ger. inf. *tañma* : *yoncāts*,

come; *yoñma*: *lēncās*, take; *lēnma*: *nyāncās*, know how to; *nyānma*: *dūkčās*, sit; *dūkpa*: *khyūtčās*, be able; *khyūtpa*: *sīlcās*, read; *sīlba*: *zērcās*, say; *zērba*: *zacās*, eat; *zā*: *bacās*, do; *bā*.

Imperative.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added; (2) contains the vowel *a*, in which case *a* is changed to *o*. *-shik'* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

Present.—The present adds *-ēt* to the root, the pres. part. adds *-ēn* (sometimes *-e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yūt*.

Imperfect.—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

Future.—The future adds *-ūk'* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk'* and nasals add *nūk'*.

Past.—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shās* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ēi*, thus *khūrēi*, having lifted; *rdūnsēi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūnse in*, has struck; the fut. perf. is the conj. part. with the auxiliary verb *dūkčās*, sit, be; *rdūnse dūktūk'*, will have struck.

Conditional.—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūnna*, *rdūnspinna*.

Agent.—The agent is the root with *khūn*, *rdūnkhān*, striker.

Verb substantive.—There are two verbs subst., inf. *incās* and *yotčās*, to be; pres. *in* and *yūt*, past *yotpin*.

Passive.—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khăn*. This is formed by adding *khăn* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdũnshkhăn*, having been struck; *dũkskhăn*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baithā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārādā*, beaten; *baithādā*, seated; the Căměālī participle corresponding ends in *-ōrā*, the Shīnā pass. part. in *-ilũ*. See also *tshũrcās*, below.

There are few irregularities. We notice *shĩ*, died, as well as *shĩs*; *zēs* as well as *zěr*, said; *nyit tsās*, awoke, for *nyit tsāt*; *zō*, eat, for *zos* (imperative); *zos*, ate, for *zās*; *sās*, slew, for *sāt*; and a few others. Occasionally the past is contracted; thus we have *đũls* and *đũs*, went; *spũrs* and *spus*, spent.

Notes.—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpın*; *inma pa*, was; *tañma mětpa*, was not giving, for *tañěn mětpin*; *rgosětpa*, it was advisable, for *rgosětpin*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khăn* are declined, thus *llũ tañmĩ skat'*, the noise of giving song; *yotpĩ norzănũn*, properties which are, exist, from *yotpa*; *yonskhănĩpo*, having come, that which has come; *rgakhănũn*, lovers, from *rgakhăn*.

na is often added to the conj. part.; *rdũnsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the *Shiṇā -to*. It may, however, be the preposition *na*, in which case *rdūṇse* is used as a verbal noun. *rdūṇsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshārcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshār*, do finished, was done. *son*, the past of *chācās*, go, is used for became. *lūkcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse lūktūk'*, will have done, also with the pres. part. to express continuous action, *bēin lūgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *nās zērūk'*, I will eat; *nā yōns*, I went. *khyātcās*, be able, *nyāncās*, know how to, take the nominative of the subject noun.

Causation.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as *byaṇmīk'*, to fear, (*s*)*pyaṇmīk'*, to frighten; *boṇmīk'*, burn (intrans.), *poṇmīk'*, burn (trans.).

In Pūrik we have along with others—

<i>dūkshās</i> , burn (intrans.).	<i>tūkcās</i> , burn (trans.).
<i>drūlcās</i> , go.	<i>trūlcās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cūkcās*, shut, with the root of the required verb.

zērba cūks, he caused to speak, permitted to speak.

zā cūgēt, he gives to eat.

In the negative *cākčās* follows the ordinary rules: *ma* and *mī* precede both verbs and *mēt*, *mētpin* follow both.

Ability.—To be able physically: *khyūtčās* with the gerundive infinitive.

khūrba khyūt, he was able to lift.

Ability in the sense of knowing how to is expressed by *nyāncās* with the ger. inf.

stlba nyānēt, he knows how to read.

Duty, necessity, advisability.—*rgoshās* with the ger. inf.

tañma rgosēt, it is right to give.

Necessity may also be expressed by the infinitive in *-ca* with the verb subst.

baca yotpin, it was necessary to go, he had to go.

tañca yūt, it is necessary to go.

Less commonly the ending in *čās* is used in this case. The infinitive in *čās* or *ca* (*shās* or *sha*) is used as a verbal noun: *zbricčās* or *zbrica rgyalba in*, it is good to write.

Commencement.—*ryāqshās* with ger. inf.: *zā ryāqs* (*ryākhs*), he began to eat; *er dākpa ryākhs*, he began to live there.

Purpose.—*phia* or *pharēs* with genitive of ger. inf.: *shorbī pharēs* or *phia*, for the purpose of running away.

ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dīr*, here; *er*, there; *gār*, where. Words expressing "here" contain the *d* from *dī*, this, as *dīr*, *diltēk'*, and *dika*; those expressing "there" contain *e* from *eu*, that, as *er*, *ēltēk'*, *ēka*, while those meaning "where" contain *g* from *ga*, who, *gār*, *gāltēk'*, *gēika*. The interrogative adverbs are used also as relatives and indefinites, thus *garāñ ma*, nowhere.

PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *la* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāgrīnslā*, far.

CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

nām khoa hōsh yon̄sena, when sense came to him.

cī nnī yotna, that which is mine.

nām sāq khārci batshārbana, when all was spent.

NOUNS

	SINGULAR	PLURAL
<i>phonō</i> , brother.		
Nom., Acc.	<i>phonō</i> .	<i>phonoñn</i> .
Gen.	<i>phonoe</i> .	<i>phonoñnī</i> .
Dat., Acc.	<i>phonoa</i> .	<i>phonoñnla</i> .
Abl.	<i>phonē kāna</i> .	<i>phonoñni kāna</i> .
Agent	<i>phonos</i> .	<i>phonoñnis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

phrū, boy.

Nom., Acc.	<i>phrū</i> .	<i>phrūñn</i> .
Gen.	<i>phrūi</i> .	<i>phrūñnī</i> .
Dat., Acc.	<i>phrūa</i> .	<i>phrūñnla</i> .
Abl.	<i>phrūi kāna</i> .	<i>phrūñni kāna</i> .
Agent	<i>phrūs</i> .	<i>phrūñnis</i> .

	SINGULAR	PLURAL
<i>bālāñ</i> , bull.		
Nom., Acc.	<i>bālāñ.</i>	<i>bālāññ.</i>
Gen.	<i>bālāñi.</i>	<i>bālāññi.</i>
Dat., Acc.	<i>bālāña.</i>	<i>bālāññla.</i>
Abl.	<i>bālāñi kăna.</i>	<i>bālāññi kăna.</i>
Agent	<i>bālāñis.</i>	<i>bālāññis.</i>

yăq, yak.

Nom., Acc.	<i>yăq.</i>	<i>yăqñ.</i>
Gen.	<i>yăqëi.</i>	<i>yăqñi.</i>
Dat., Acc.	<i>yăga.</i>	<i>yăqñla.</i>
Abl.	<i>yăqëi kăna.</i>	<i>yăqñi kăna.</i>
Agent	<i>yăqis.</i>	<i>yăqñis.</i>

The *y* in this word is the far-back variety.

ăma, mother.

Nom., Acc.	<i>ăma.</i>	<i>ămañ.</i>
Gen.	<i>ămî.</i>	<i>ămañi.</i>
Dat., Acc.	<i>ăma.</i>	<i>ămañla.</i>
Abl.	<i>ămî kăna.</i>	<i>ămañi kăna.</i>
Agent	<i>ămăs.</i>	<i>ămăñis.</i>

In the above plurals the combinations *oñ*, *añ*, *uñ* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lā* instead of *-a*. It should be noted that unaccented *ā*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chānla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

săq, all, is declined like the singular of *yăq*.

PRONOUNS

*Personal Pronouns.**1st Person.*

SINGULAR	PLURAL
Nom., Acc. <i>ñā</i> , I.	<i>ñatāñ niska</i> (from <i>nyis</i> , two), the two of us.
Gen. <i>ññī</i> .	<i>ñatāñ niskoi</i> .
Dat., Acc. <i>ñā</i> .	<i>ñatāñ niska</i> .
Abl. <i>ññī kăna</i> .	<i>ñatāñ niskoi kăna</i> .
Agent <i>ñās</i> .	<i>ñatāñ niskas</i> .

Similarly, *ñatāñ zbzhika*, the four of us, and so with other pronouns, all declined the same way.

Inclusive Plural (including "you")	Exclusive Plural (excluding "you")
Nom., Acc. <i>ñatāñ</i> , we.	<i>ñacā</i> , we.
Gen. <i>ñatī</i> .	<i>ñacī</i> .
Dat., Acc. <i>ñatāña</i> .	<i>ñacā</i> .
Abl. <i>ñatī kăna</i> .	<i>ñaci kăna</i> .
Agent <i>ñatīs</i> .	<i>ñacūs</i> .

2nd Person.

Nom., Acc. <i>khērāñ</i> , thou.	<i>khintāñ</i> , you.
Gen. <i>khērī</i> .	<i>khintī</i> .
Dat., Acc. <i>khērāña</i> .	<i>khintāña</i> .
Abl. <i>khērī kăna</i> .	<i>khintī kăna</i> .
Agent <i>khērēs</i> .	<i>khintēs</i> .

Polite forms are found for the 2nd pers. sing. *yērāñ*, declined like *khērāñ*; plur. *yāntāñ*, like *khintāñ*, except the agent, which is *yēntēs*.

3rd Person or Demonstrative.

Nom., Acc. <i>khō</i> , he, she, that.	<i>khoñ</i> , they, those.
Gen. <i>khōi</i> .	<i>khoñī</i> .
Dat., Acc. <i>khōa</i> .	<i>khoña</i> .
Abl. <i>khōi kăna</i> .	<i>khoñi kăna</i> .
Agent <i>khos</i> .	<i>khoñis</i> .

Another plural form is *khontāñ* or *khontāñ*, declined like *khintāñ*.

	SINGULAR	PLURAL
Nom., Acc.	<i>eu, ē, that over there, yonder (in sight).</i>	<i>ewān, those over there.</i>
Gen.	<i>eī or ē.</i>	<i>ewānī.</i>
Dat., Acc.	<i>ewa.</i>	<i>ewānla.</i>
Abl.	<i>ei kāna, ē kāna.</i>	<i>ewāni kāna.</i>
Agent	<i>eūs.</i>	<i>ewānis.</i>

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyū, dī, this.</i>	<i>dyūān.</i>
Gen.	<i>dī.</i>	<i>dyūānī.</i>
Dat., Acc.	<i>dyua.</i>	<i>dyūānla.</i>
Abl.	<i>dī kāna.</i>	<i>dyūāni kāna.</i>
Agent	<i>dyūs.</i>	<i>dyūānis.</i>

Interrogative.

Nom., Acc.	<i>gaī, who.</i>	<i>gauān.</i>
Gen.	<i>gāi.</i>	<i>gauānī.</i>
Dat., Acc.	<i>gaua.</i>	<i>gauānla.</i>
Abl.	<i>gāi kāna</i>	<i>gauāni kāna.</i>
Agent	<i>gauās.</i>	<i>gauānis.</i>

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūī*. Dat., Acc. *sua*. Abl. *sūī kāna*. Agent *sus*. *cī*, what?; *cithon*, anything, something; *cañ ma*, nothing; *māñmo*, much, many; *tsām*, *tsāmtsik*, *tsāmpa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khorañ* or *khūrāñ* is added, to the plur. *khontāñ*: thus, *phonō khorañ*, the brother himself; *phonoñ khontāñ*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khorī*, of the brother himself, the brother's own; *phonoñ khontī*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rāñ*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khorañ*, and *khoñ* becomes *khontāñ rāñ* (the *rāñ* inflecting). *dyū* and *eu* add *khorañ* in the

singular and *khontǎn* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *rǎn*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *nnī bǎlǎn*, my bull; *nnī bǎlǎnǎnla*, to my bulls; *nnī ǎmī*, of my mother.

Nouns ending in *-ā*, *-ē*, *-ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iū*: thus, *dī khañmāo*, this house; so *ē ǎtāo*, this father; *dī ǎmao*, this mother; *dī ǎcheu*, this big sister; from *khañmā*, *ǎtā*, *ǎma*, *ǎche*; *mī* becomes *mīu*.

CONJUGATION OF VERBS

The infinitive ends in either *-cǎs* or *-shǎs*, the latter probably being contracted from an original *-scǎs*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ǎt* or *-ǎit* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-ǎk'* to the root, with sometimes a letter inserted between the root and *-ǎk'*. Roots ending in a nasalized vowel must be treated as ending in *ñ*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-ñ* or *-n*: fut. *-nǎk'*, past *-s*, imperative same as root.

<i>rdññ-cās</i> , beat.	pres. - <i>ēt</i> .	fut. - <i>nūk'</i> .	past - <i>s</i> .	imp. <i>rdññ</i> .
<i>tañ-cās</i> , give.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>toñ</i> .
<i>phañ-cās</i> , throw.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>phoñ</i> .
<i>zññ-cās</i> , catch.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>zññ</i> .
<i>phīcās</i> , <i>phīncās</i> , take out, expel.	<i>phīēt</i> .	<i>phīññnūk'</i> .	<i>phīñs</i> .	<i>phīñ</i> .
<i>soncās</i> , live.	<i>sonēt</i> .	<i>sonnūk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past -*s*, fut. -*tūk'*, imp. same as root.

<i>dūkcās</i> , sit.	pres. <i>dūgēt</i> .	fut. <i>dūktūk'</i> .	past <i>dūks</i> .	imp. <i>dūk</i> .
<i>zdokcās</i> , conceal.	<i>zdogēt</i> .	<i>zdoktok'</i> .	<i>zdoks</i> .	<i>zdok</i> .

zhākcās, keep. *zhok*.

3. Root in *-p* changes *p* to *b* before vowel, past -*s*.

<i>lltsāpcās</i> , teach, persuade.	fut. <i>lltsābēt</i> .	past <i>lltsāps</i> .
<i>llēpcās</i> , arrive.	<i>llēbēt</i> .	<i>llēps</i> .
<i>thopcās</i> , be obtained, meet.	<i>thobēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. -*ūk'*, past no *s*, imperative as root.

<i>khūr-cās</i> , lift.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>khūr</i> .	imp. <i>khūr</i> .
<i>zēr-cās</i> , say, speak.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>zēr</i> , <i>zēs</i> .	<i>zēr</i> .

shor-cās, run away. *shor*.

stor-cās, be lost. *stor*.

Irregular in past: *spūrcās*, waste, spend; past *spūrs* or *spus*.

5. Root in *-l*, fut. -*ūk'*, past -*s*, imperative as root.

<i>skil-cās</i> , hinder.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>qūlcās</i> , go.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>qūls</i> , <i>qūs</i> .	<i>qūl</i> .

6. Root in *t*, fut. -*ūk'*, past as root or changes *t* to *s*, imperative as root.

(*nyit*) *tsāt-cās*, awake. pres. -*ēt*. fut. -*ūk'*. past *tsās*. imp. *tsot*.

rjēt-cās, forget. -*ēt*. -*ūk'*. *rjēt*.

thātcās, *thācās*, be happy. *thātēt*. *thāt*.

sātcās, *sācās*, slay. *sātēt*. *sāṣ*. *sot*.

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ět*, *-ěit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zǎcās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bacās</i> , do, make.	pres. <i>běit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>lltācās</i> , look.	<i>lltět</i> .	<i>lltok'</i> .	<i>lltās</i> .	<i>lltos</i> .
<i>zǎcās</i> , eat.	<i>zět</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chět</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *ī*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbris</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ět* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. <i>-ět</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>ñū-cās</i> , cry.	<i>ñu-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyuět</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shās*, probably contracted from *-scās*, pres. *-sět*, fut. *-sūk'*, past *-s*, imp. *-s*. *sheshās*, understand, has pres. *sheshět*.

<i>bāp-shās</i> , descend.	pres. <i>-sět</i> .	fut. <i>-sūk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shās</i> , know,	<i>-shět</i> .		<i>-s</i> .	<i>-s</i> .
understand.				
<i>lañ-shās</i> , rise, stand.	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	<i>lōs</i> (<i>loñs</i>).
<i>lūshās</i> , remain.	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>dūk-shās</i> , burn (intr.).	<i>-sět</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>rgo-shās</i> , be advisable,	<i>-sět</i> .	<i>-sok'</i> .		
necessary, proper.				
<i>lltoq-shās</i> , be hungry.	<i>-sět</i> .		<i>-s</i> .	
<i>skom-shās</i> , be thirsty.	<i>-sět</i> .			

VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

yotpin is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

eṽ mūsārmān in, he is a Musalman.

eṽ dir yūt, he is here, he exists here.

rdūncās, *rdunca*, beat

Imp. *rdūñ*, plur. *rdūñshik*ʼ.

Fut. *rdūñnūk*ʼ.

Pres. *rdūñēt*, beats.

Pres. imperf. *rdūñēn yūt*, is beating.

Imperf. *rdūñēn yotpin* or *rdūñēt pin*.

Past, *rdūñs*.

Pres. cond. *rdūñna*.

Past cond. *rdūñspinna*.

Pres. part. *rdūñēn*, *rdūñe*, beating.

Conj. part. *rdūñsēi*, having beaten.

Agent, *rdūñkhān*, beater.

Pass. part. *rdūñskhān*, beaten.

Continuous tenses, *rdūñēn* with required tense of *dūkcās*, to sit. *rdūñēn dūktūk*ʼ, he will be beating, he will continue beating.

Pres. perf. *rdūñse in*, *rdūñse yūt*, has beaten.

Plup. *rdūñspin*, had beaten.

Fut. perf. *rdūñse dūktūk*ʼ.

Gerundive infinitive, *rdūñma*.

thūncās, drink; *yoñcās*, come, are like *rdūncās*.

phañcās, throw; *tañcās*, give, change *a* to *o* in imperative.

khūrcās, *khūrca*, lift a load

khūrcās is conjugated like *rdūncās* except in the following tenses:—

Fut. *khūrūk*ʼ,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.

Fut. perf. *khǔrě dǔktūk'*.

Conj. part. *khǔrěi*.

Ger. inf. *khǔrba*.

lēncās, take ; *sīlcās*, read ; *žercās*, say, are conjugated like *khǔrcās*. *žercās* has also a past *žēs*.

khyǔtcās, be able (physically), *nyāncās*, know how to, be able, are like *khǔrcās* except the gerunds, which are *khyǔtpa* and *nyānma* respectively.

zacās, *zacā*, eat

Imp. *zō zōshik'*.

Fut. *zok'*, will eat ; *žēin dǔktūk'*, he will be eating.

Pres. *žēt*.

Pres. imperf. *žēin yūt*.

Imperf. *žētpin*, *žēin yotpin*.

Past, *zos*.

Pres. perf. *zose in*.

Plup. *zospin*.

Pres. cond. *zana*.

Past cond. *zospinna*.

Pres. part. *žēin*.

Agent, *zakhǎn*, eater.

Conj. part. *zosei*, having eaten ; *zoskhǎn*, eaten.

Continuative, *žēin, dǔkcā*, to continue eating.

Ger. inf. *zā*.

chēcās, *chēcā*, or *chūcās*, *chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soñ*, *soñshik'*, go.

Past, *soñ* ; conj. part. *soñsei* ; plup. *soñmǎn* ; past cond. *soñmǎnna*.

Pres. perf. *soñse in* ; fut. perf. *soñse dǔktūk'*.

bacās, *bacā*, do

Imp. *bōs*, *boshik'*.

Fut. *bok'*.

Pres. *bēit*.

Pres. imperf. *běin yūt.*
 Imperf. *běitpin, běin yotpin.*
 Past, *bās.*
 Pres. perf. *bāse in.*
 Plup. *bāspin.*
 Fut. perf. *bāse dūktūk'.*
 Pres. cond. *bana.*
 Past cond. *baspīnna.*
 Conj. part. *basei.*
 Agent, *bakhān.*
 Contin. *běin dūkcā.*
 Ger. inf. *bā.*

lltacās, lltacā, see, look

Imp. *llos, lloshik'.*
 Fut. *llok'.*
 Pres. *lltēit, lltēin yūt.*
 Imperf. *lltēitpin, lltēin yotpin.*
 Past, *llthoñ.*
 Conj. part. *llthoñsei.*
 Cond. *lltana, llthaspīnna.*
 Agent, *lltakhān.*
 Contin. *lltēin dūkcā.*
 Ger. inf. *lltā.*

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *ll*.

dūkcās, dūkcā, sit

Imp. *dūk, dūkshik'.*
 Fut. *dūktūk'.*
 Pres. *dūgēt, dūgen yūt.*
 Imperfect, etc., regular.
 Past, *dūks.*
 Pluperfect regular.
 Cond. *dūkna, dūkspīnna.*
 Pres. part. *dūgen.*
 Agent, *dūkkhān.*

Contin. *dūgen dūkcā*.

Ger. inf. *dūkpa*.

Fut. perf. *dūkse dūktūk*.

For the pres. perf. *dūkse yūt* appears to be the only form ; *dūksē in*, not being found.

rgyūkcās, run, and *cūkcās*, be allowed to, are like *dūkcās*.

ḍūlcās, *ḍūlca*, go, walk (Hindi *cālnā*)

Imp. *ḍūl*, also *doñ*.

Pres. *ḍūlē*.

Pres. part. *ḍūlēn*, *ḍūle*.

Past, *ḍūls* and *ḍūs*.

Agent, *ḍūllkhān*, *ḍūllkhānpō*.

Ger. inf. *ḍūlba*.

zbricās, write

Pres. *zbrit*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

ltōqshās, *ltōqsha*, be hungry

Pres. *ltōqsēt*.

Pres. part. *ltōqsēn*.

Past, *ltōqs*.

Plup. *ltōqspin*.

Ger. inf. *ltōqpa*.

Other tenses regular.

Similarly conjugated is *khyūqshās*, be cold.

skomshās, *skomsha*, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

shorcās, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yūt*.

Conj. part. *shorēi*, etc.

rgoshās, be necessary, advisable

Pres. *rgōset*.

Fut. *rgosōk'*.

THE NEGATIVE

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

in, *yūt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdūñ*, do not strike; *ñās ma rdūñs*, I did not strike; *ñās ma rdūñspin*, I had not struck.

For future prefix *mī* to root of verb; *ñās mī rdūñ*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *ñās rdūñma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *ñās rdūñma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eūs ma rdūñma in*, he has not struck.

Thus with *zērcās*, the forms are:—

ma zēr, do not say.

eūs ma zēs, he did not say.

eūs ma zēspin, he had not said.

mī zēr, he will not say.

eūs zērba mēt, he does not say or is not saying.

eūs zērba mētpin, he was not saying.

ma zērba in, has not said.

INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yūt*, *yota*; *bās*, *basa*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.

bok', will do ; interrog. *bōga* : *bās*, did ; interrog. *basa*.

So *zēt*, is eating ; *zos*, ate ; *zok'*, will eat, become *zeta*, *zosa*, *zoga*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a* ; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pīn*.

The above negative sentences will therefore become :—

eūs ma zēsa, did he not say ?

eūs zerba mēta, is he not saying ?

eūs mī rdūna, will he not strike ?

eūs rdūn mētpīna, was he not striking ?

To express sentences of the form “did he come or not ?” “will he come or not ?” the first verb is put in the interrogative, and the second in the form of negative affirmation.

eu yoṇsa ma yoṇs, did he come or not ?

eu yoṇnuga mī yoṇ, will he come or not ?

NUMERALS

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|--|--|
| 1. <i>cik'</i> . | 14. <i>cūzbzhī</i> . |
| 2. <i>nyis</i> . | 15. <i>cogā</i> . |
| 3. <i>sām</i> . | 16. <i>cūrūk'</i> , |
| 4. <i>zbzhī</i> . | 17. <i>cūbdūn</i> . |
| 5. <i>gā</i> . | 18. <i>cūggyāt</i> . |
| 6. <i>trūk'</i> . | 19. <i>cūrūgū</i> . |
| 7. <i>rdūn</i> . | 20. <i>nyīshū</i> , <i>nīshū</i> . |
| 8. <i>rgyāt</i> . | 21. <i>shtsāqshik'</i> . |
| 9. <i>rgū</i> . | 22. <i>shtsāgnis</i> , <i>shtsāqnis</i> . |
| 10. <i>shcū</i> . | 23. <i>shtsāqsūm</i> . |
| 11. <i>cūkshik'</i> . | 24. <i>shtsāzbzhī</i> , <i>shtsāqzbzhī</i> . |
| 12. <i>cūgnis</i> , <i>cūgnys</i> (and so
with all numbers end-
ing in 2). | 25. <i>shtsāgā</i> . |
| 13. <i>cūksūm</i> . | 26. <i>shtsāzdrūk'</i> . |
| | 27. <i>shtsāpdūn</i> . |
| | 28. <i>shtsāpgyāt</i> . |

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|-----------------------------------|-------------------------------------|
| 29. <i>sh̥tsǎrgū.</i> | 65. <i>rǎñā.</i> |
| 30. <i>sūmcū.</i> | 66. <i>rarūk'.</i> |
| 31. <i>soqsh̥ik'.</i> | 67. <i>rǎbdūn.</i> |
| 32. <i>sognis, soqn̄is.</i> | 68. <i>rǎbgyǎt.</i> |
| 33. <i>soqsūm.</i> | 69. <i>rǎrgū.</i> |
| 34. <i>sozbz̥h̥ī, soqzbz̥h̥ī.</i> | 70. <i>rdāncū.</i> |
| 35. <i>sogā.</i> | 71. <i>tōncik'.</i> |
| 36. <i>sozdrūk'.</i> | 72. <i>tōnnis.</i> |
| 37. <i>sopdūn.</i> | 73. <i>tōnsūm.</i> |
| 38. <i>sopgyǎt.</i> | 74. <i>tōnzbz̥h̥ī.</i> |
| 39. <i>sorgū.</i> | 75. <i>tōngā.</i> |
| 40. <i>zh̥ip'cū.</i> | 76. <i>tōnrūk'.</i> |
| 41. <i>zh̥ǎqsh̥ik'.</i> | 77. <i>tōbdūn.</i> |
| 42. <i>zh̥ǎgnis, zh̥ǎqn̄is.</i> | 78. <i>tōnrgyǎt.</i> |
| 43. <i>zh̥ǎqsūm.</i> | 79. <i>tōnrgū.</i> |
| 44. <i>zh̥ǎzh̥bz̥h̥ī.</i> | 80. <i>rgyucū.</i> |
| 45. <i>zh̥ǎñā.</i> | 81. <i>kyǎqsh̥ik'.</i> |
| 46. <i>zh̥ǎrūk'.</i> | 82. <i>kyǎqn̄is, kyǎgn̄is.</i> |
| 47. <i>zh̥ǎbdūn.</i> | 83. <i>kyǎqsūm.</i> |
| 48. <i>zh̥ǎbgyǎt.</i> | 84. <i>kyǎzbz̥h̥ī, kyǎqzbz̥h̥ī.</i> |
| 49. <i>zh̥ǎrgū.</i> | 85. <i>kyagā.</i> |
| 50. <i>gǎpcū.</i> | 86. <i>kyarūk'.</i> |
| 51. <i>gacik'.</i> | 87. <i>kyǎbdūn.</i> |
| 52. <i>ganis.</i> | 88. <i>kyǎbgyǎt.</i> |
| 53. <i>gasūm.</i> | 89. <i>kyǎrgū.</i> |
| 54. <i>gǎzh̥bz̥h̥ī.</i> | 90. <i>rbūkcū.</i> |
| 55. <i>gañā.</i> | 91. <i>koqsh̥ik'.</i> |
| 56. <i>garūk'.</i> | 92. <i>kognis, koqn̄is.</i> |
| 57. <i>gǎbdūn.</i> | 93. <i>koqsūm,</i> |
| 58. <i>gǎb'gyǎt.</i> | 94. <i>koz̥bz̥h̥ī, koqzbz̥h̥ī.</i> |
| 59. <i>gǎrgū.</i> | 95. <i>kobgā.</i> |
| 60. <i>ṭūkcū.</i> | 96. <i>korūk'.</i> |
| 61. <i>rǎqsh̥ik'.</i> | 97. <i>kōbdūn.</i> |
| 62. <i>rǎgn̄is, rǎqn̄is.</i> | 98. <i>kōbgyǎt.</i> |
| 63. <i>rǎqsūm.</i> | 99. <i>kōrgū.</i> |
| 64. <i>rǎzh̥bz̥h̥ī.</i> | 100. <i>rgyā.</i> |

103. <i>rgyā sūm.</i>	700. <i>ṛdānrgyā.</i>
106. <i>rgyā trūk'.</i>	800. <i>rgyātrgyā.</i>
154. <i>rgyā gāzhbzhl̄.</i>	900. <i>rgūprgyā.</i>
200. <i>nīp'gyā, nyīp'gyā.</i>	1000. <i>ston̄.</i>
300. <i>sūmgyā.</i>	1368. <i>ston̄-sūmgyā-</i>
400. <i>zhīp'gyā.</i>	<i>rābgyāt.</i>
500. <i>gāp'gyā.</i>	6541. <i>ston̄trūk-gāpgyā-</i>
600. <i>trūkrgyā.</i>	<i>zhāqshūk'.</i>

Half is *phēt* or *phēnān̄*. *phēnān̄* subtracts half from a number, thus: *phēnān̄ zbzh̄l̄*, three and a half: *phēnān̄ ṛdān̄*, six and a half.

Numbers follow the word qualified.

ADVERBS

Place

here, <i>dīr, diltēk', dīka, dyūē,</i>	nowhere, <i>gārān̄</i> , with nega-
<i>dyūa.</i>	tive.
there, <i>er, ēltēk', ēka.</i>	inside, <i>nān̄nuk.</i>
where, <i>gār, gāltēk', gēika.</i>	far, <i>thaqr̄nis.</i>

Time

now, <i>dāre'.</i>	on fourth day, <i>zhāq zbzh̄l̄.</i>
then, <i>dēi wāqzla.</i>	yesterday, <i>gondē.</i>
when, <i>nām.</i>	day before yesterday, <i>khārt-</i>
never, <i>māna</i> , with negative.	<i>sān zhāq.</i>
to-day, <i>dirin̄.</i>	day before that, <i>dānma</i>
to-morrow, <i>āskē'.</i>	<i>zhāq.</i>
day after to-morrow, <i>nānis.</i>	

Others

thus, <i>dyūtsuga.</i>	yes, <i>ōna</i> , or repetition of
in that way, <i>etsuga.</i>	verb.
how, <i>gātsuga.</i>	not, <i>ma</i> , or repetition of verb
much, <i>mānmo.</i>	with negative.
why, <i>cāa.</i>	.

In the word *gāltēk'* the *a* is as *u* in but, but prolonged.

PREPOSITIONS

(The case governed is shown in brackets ; gen. = genitive, nom. = nominative.)

from, <i>kāna</i> (gen.), <i>na</i> .	beside, <i>shitea</i> , <i>shītēa</i> , <i>shanla</i> ,
in, <i>-āñ</i> (gen.), <i>-nāk</i> , <i>-anāk</i>	<i>chanla</i> , <i>dēr</i> (all gen.).
(gen.).	with (along with), <i>na nyambo</i>
before, <i>snā</i> (gen.).	or <i>nāñ nyambo</i> (nom.);
behind, <i>rgyabna</i> (gen.).	(of instrument), <i>nāñ</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yoga</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>pharēs</i> (gen.).

CONJUNCTIONS

yāñ, and.

wāśāñ, than.

SENTENCES

1. *Khīrī mīn cī in ?* Thy name what is ?
2. *Dī stei nāsō tsāmpa in ?* This horse's age how much is ?
3. *Dī kāna Khācūl tsāmtsik thāgrīns in ?* Here from Kashmir how-much far is ?
4. *Khīrī ātī khānmā phrū tsām yūt ?* Thy father's house (in) sons how many are ?
5. *Dirīn nā ma thāgrīns na dūlē yoñs.* To-day I very far from walking came.
6. *Nnī ātā tshāntsēi bātshās khoi āchē (nōmo) na nyambo bāqston bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nānnuk yūt.* White horse's saddle inside is.
8. *Stēi kā zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrūa mānmo rdāñs.* I his boy much beat.
10. *Eus rī goe kā nōr bālāñ tshoēñ yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kā lāqstshāksi yoga dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsāñ chopo in.* His brother his big-sister than big is.
13. *Dī rinpo shmāl phlēññ sūm in.* That's price rupees half three (two and a half) is.
14. *Nnī ātā e tshāntsēi nāñpeñ dūgēt.* My father that shall house in sits (lives).
15. *Dī shmālpo khou toñ.* This rupee him give.
16. *Dī shmālñ khoi kāna lñ.* These rupees him from take.
17. *Khou mānmo rdāñ yañ thakpa nāñ cīñ.* Him much beat and rope with tie.
18. *Dī chūdonpeñ na shū phīñ.* This well-in from water draw (out of this well).

19. *Ñnī snā dāl* (or *don*). Me before walk.

20. *Sui phrū khīrī rgyabna yonēt*. Whose boy thee behind comes ?

21. *Khērēs dyū sui kāna nnyose khyōns* (or *khyōs*). Thou this whom from having-bought brought ?

22. *Gronēi hātīpa cigi kāna khyōns* (*khyōs*). Village-of shopman one from brought.

Notes.—2, 7, 8, 11. Note *g* (cerebral *sh*). 6. *Āta tshūntse*, little father, i.e. uncle. 7. *Zgāo* for *zgā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rz* or *rz*. 11. *Dūkēn yūt*, would mean in the act of sitting down ; *dūksē yūt*, is having sat, is seated.

THE PRODIGAL SON

mī cigi būtsa nyis yotpin ; tshūntsēs khūri
man one-of sons two were ; small his

ātā zēs “yōns-khānī-po nardāna toñ,” khos khoṇa
father-to said “having-come-one me-to give,” he them-to
rāñī sāq nōrzānpō zgosē tañs : zhāq khāciga
own all property having-divided gave : days few-to
tshūntsē phrūs sāq zdāmse thāgrīns yulceān
small boy all having-gathered far country-a-in*

soñ yañ eanūk rañī nōrzān sāq tsōqpo laseān
went and it-in own property all evil work-in
spūs ; nām sāq khārcī bā tshārbāna dē
wasted ; when all spending make was-finished that
yulpeān chūpo zānrkon soñ, cho shānte
country-in great famine went (became), very straitened

soñ, dē yurpeanūk dūkhān cigi shītea soñ,
became, that country-in dweller one near went,
khos khūrī zhīññānūk phāq tshūā tañs ;
he his fields-in swine to-graze gave (sent) ;

khoa rgosētpa (or *rgosētpin*) *norūñs zākhānpoe*
him-to it-was-necessary goats eating

kāna khūri ltoa wān skānūk', yān susān
 from his belly also he-will-fill, and anyonesoever
khoa tañma mētpa. nām khoa hōsh
 him-to giving not-was. when him-to sense
yōsēna (yōnsēna) zērbā ryākh (ryāqs) "ñnī ātī
 having-come to-say began "my father's
khānmā tsāmtsik yoqpō cigis ltoa skānsē
 house how-many servants one belly having-filled
ṭākhī zēt, nā dīanūk lltōkse shīt,
 bread eat, I herein having-hungered am-dying,
ñā lañse nārī ātī shītea chok', yān khoa
 I having-risen my father near will-go, and him-to
zērūk (zērūk') nās Khūdā na yārī nyēspa bās,
 will-say I God and your sin did,
ñā snei (snā) tsoqspo ma lūs yārī bātshā
 I in-future equal not remained your son
zērūk', yārīs nā kañkōl cigā zhōk'." khō
 they-will-say, you me labourer one keep." he
lañsēna khūrī ātī shītea soñ, khō thāgrīnsla
 having-risen his father near went, he far
yōtpin dē kāna khoi ātās thoñ yān bāñ khīrēna
 was that from his father saw and having-run
.khorāñ skīnzhūks khyōns. phrus zēs "nās Khūdā
 his neck-embrace brought. son said "I God
na yārī nyēspa bās, ñā snei tsoqspo ma
 and your sin did, I in-future equal not
lūs yārī bātshā zērūk'." ātās zēs
 remained your son they will-say." father said
"llyāgmoyena llyāgmo gāncēk khyōnse khoa
 "good-from good garment having-brought him-to
skon yān khou kāpshe gāñ skon, yāñ
 put-on, and him-to shoes also put-on, and
lāqpaūla sūrdāps shik' toñ, hālcān lāñ phrūk
 hand-to ring one give fat bull son

khyoñse sot, ñās zok' yāñ thādūk',
 having-brought kill, we shall-eat and shall-rejoice,
cī phārēs ññī dī phrū shīsētpin yāñ son,
 what for my this boy was-dead and lived
storbin dārē thop."
 was-lost now 'was-obtained."

khoi chō phonō zhīñsāñ yotpin khāñmī
 his big brother field-in was, house
shitea llēwāna llū tañmī skāt' cik'
 near having-arrived song giving-of noise one
tshūr, yoqpo cik' ciga "yoñ" zēre
 heard, servant one one "come" saying
khyoñse trīs cī soñ khos
 having-brought asked what went (happened) he
zēs "khīrī tshīntse phonō yōs yāñ khīrī
 said "thy little brother came and thy
ātās hālcañ llāñ phrūik sās, dī phīa khos
 father fat bull son-a killed, this for ' he
llañto phrūik sās phrūla rgyala bāse
 calf son-a killed son-to well having-made
llās." *kho khā yoñs yāñ nāñuk chēsñī ma*
 saw." he anger came and inside wish not
yōs. ātās zgoa sōse khoa lltsābā
 came. father outside having-gone him to-explain
ryādkhs, khos zēs "lltos ñās lō disok cik'
 began, he said "see I years such some
yārī khīdmāt bās, yārēs nā māna rābāq
 your service made, you me ever she-goat
cigi ruig ma tañs tā ñās nārī rgakhāññ
 one-of young-one not gave that I my love-ers
na nyambo thatēñ dūktūk'; khīrī dī phrū
 with being-glad may-sit; thy this son
yoñ mana, dyūs khīrī yotpī norzāññ
 came when, he (who) thy being properties

rōqshkyēlūnla (*lolimoūnla*) *tañse* *spus* *yērēs*
 harlots-to having-given wasted you
khoi *phia* *hālcān* *llāñ* *phrāik'* *sās.*" *ātās*
 his for fat bull son-a killed." father
zēs " *būtshā* *khērāñ* *na* *malpa* (or *bārābār*) *nā*
 said "son thou then always me
nāñ nyambo *yūt.* *cī* *ñnī* *yotna* *dō* *khīrī* *in,*
 with art. what mine is that thine is,
āmmau *thātpau* *rgyēlu* *inmapā,* *cī* *phārēs* *khīrī*
 but rejoicing good was, what for thy
dī *phonō* *shipin* *dārē* *yan* *son,* *storbinmapa*
 this brother had-died now also lived, lost-was
yāñ *thop.*"
 also was-obtained."

Notes.—*zhāq khāciga*, in a few days, *khācik'* follows its noun. *khaciga* is dative. *yulceān*, *ce* for *ci* contracted from *cik'*, one; here indefinite article. *yulpeāñ* from *yulpo*, country, and *-āñ*, in. Note cerebral *c* in *chō*, very. *dūkhāñ* for *dūkkhāñ*, sitter, dweller. *tshāā tañs*, sent to graze; purpose may be expressed by *phia* or *pharēs*, for the sake of, with gerundive infinitive. *skānūk'*, future, for "that he should fill". *susāñ*, *-añ* indicates -ever. *yārī bātshā zērūk'*, that people should call me your son. *thāqriñsla*, far; note use of *la*. *llyāgmoyena llyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt'*, voice, noise, language. *rgyala bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādēā*, bad having made (i.e. considering or believing it bad) he left it. *thātēñ dūktūk'*, shall, i.e. may, keep on rejoicing.

VOCABULARY

- a, an, *cik'*; -*ik'*; see "one".
 able, be, *khyūtcās* w. ger. inf.
 about, *phīa*, *phārēs*, both w. gen.; see "for".
 account, *hīsāp'* (Urdu *hīsāb*).
 advisable, be, *rgoṣhās* w. ger. inf.
 affair, matter, *tām*, *spēra*.
 after, prep. *rgyaba* w. gen., adv. *rgyap'na*; after that, then, *dē kāna*.
 again, *yāñ*.
 age, *nasō*.
 agree, *nyancās*.
 air, *llūnpō*.
 all, *sāq*, *tshañma*.
 allow, give leave, *rokhsāt tañcās* (Urdu *rūkhṣāt*); allow to, *cūkcās* w. root of verb.
 almond, *badām* (Urdu *bādām*).
 alone, *cik' cik'* (one one).
 also, *wāñ*.
 always, *malpa*, *bārābār* (Urdu).
 ancient, *shnyñma*.
 and, *yāñ*, *na*.
 anger, *khā*, *khā*.
 angry, to be, *khā yoñcās* (anger to come).
 ankle, (*kañ*)*tshiks*.
 annoy, *zgrāncās*.
 answer, n., *jawāb* (Urdu *jāwāb*); v., *jawāb tañcās*.
 ant, *khārkhūtā*.
 anyhow, *gātsuga*.
 anyone, *sū*, *sū cik'*; anyone whosoever, *susāñ*.
 appear, *thoncās*.
 apple, *kūshū*.
 apricot, *cūbī*.
 arise, *lañshās*.
 arm, n., *phyāqpa*.
 around, *khorpō* w. gen.
 arrive, *llēpcās*.
 ascend, *zyāqcās*.
 ask, *trīcās*; ask for, *shtsōtcās*.
 ass, *boñbū* (male or female); male, *boñpho*; female, *boñmo*.
 assist, *mādād bacās* w. dat. (Urdu *mādād*).
 attempt, v., *shtamcās*.
 await, *dāñ bacās*.
 awaken, trans. and intrans., *tsātcās*.
 back, n., *shāl* (the *l* in this word is very liquid or dental).
 bad, *tsoqpō*.
 bag (cloth), *zguwū*; (leather, big), *kyēlba*; (do., small), *kyēlbū*.
 baggage, *cālāq*.
 balances, *ṭakari* (? Panj. *trākṛī*).
 bald, *phāṭā*.
 ball (wooden for polo), *polō*.
 bank (of river, etc.), *zūr*.
 bark (of tree), *shām brākhs*.
 bark, v., *zūkcās*.
 barley, *nās*.
 basket, *tsēpo*.
 bat (animal), *tshānbī*.
 be, *yocās*, *incās*.
 beak, *khāmcū*.

- beam of wood (large), *mārdūn*; (small), *phyēms*.
 bear, n., *drēnman* (au, as English "awe").
 beard, *smýānrā*.
 beat, *rdāncās*.
 beautiful, *rdēmo*; see "good".
 become, *chācās*, *chēcās* (i.e. go).
 bed, *carpa* (Urdu *cārpāi*).
 bee, *toñzē*.
 before, *snā*, *snānla*, w. gen., adv., do.
 beg, *lltsāncās*.
 begin, *ryāqshās*.
 behind, *rgyaba* w. gen.
 behold, *lltacās*.
 belly, *lltoā'*.
 below, *yoq* w. gen. (or *yoga*), adv. *yoqtūk*.
 beside, *shītea*, *shānla*, *dēr*.
 big, *chopo*, *chō* or *cho*, *rgyālpo*.
 bind, *cīncās*.
 birch, *stāqpa*; birch bark, *kroa*.
 bite, *cācās*.
 bitter, *lhāñtē*.
 black, *nāqpo*.
 blind, *zhārbā*.
 blood, *khṛāq*.
 blue, *shānpō*; sky-blue, *nām-doq*.
 body, *rgō*.
 boil (cook), *skolcās*.
 bone, *rūspā*.
 book, *shōqbū*, *shōgbū*.
 boot, *kāpshā*.
 born, be, *skyēcas*, *ldāncās*.
 bowl, metal, *mūr(h)*; wooden, earthen, *photō*.
 boy, *phrū*, *būtshā* (latter especially son).
 branch, *yāldāq*.
 bread, *ṭaikī*, *ṭākī* (*ai* in *ṭaikī*, like *a* in "man"—Aryan word).
 break, *cāqcās*; see "cut".
 breast, *brāñ*; woman's, *pipī(h)*.
 bridge, *zāmbā*; rope do., *llcūkzām*.
 bridle (rein), *strāp*.
 bring, *khyōncās*.
 brother, *phonō*.
 buffalo, *mahē bālāñ* (*mahē*—Aryan word).
 bug, *cārī*.
 build, *shṭsikcās*.
 bull, *llāñ*, *bālāñ* (*bālāñ* is also cow).
 bullet, *rñḍī*.
 burn, trans., *tūkcās*; intrans., *dūkshās*.
 butter, *mārḥ*; butter-milk, *dārba*.
 buy, *nyōcās*, *ñnyōcās*, *ñnyūcās*.
 calf (animal), *llañto*.
 calf of leg, *zgīma*.
 call, *yōñ zērcās*, i.e. say "come".
 camel, *shābōñ*.
 carpenter, *shvīkhāñ*.
 carpet, *sātrāñj* (Urdu *shātrāñjī*)
 cast, v., *phañcās*.
 cat, *bilā* (male or female—an Aryan word).
 catch, *zūncās*.
 causative, to make verbs causative *cūkzās* is used with the root; see "permit".

cause, v. trans., *cūkcās* w. root
of other verb.

cave, *bāhō*.

chain, n., *scāqthār*.

chamber, *nāñ*.

change, *spocās*.

cheat, *dūkha tañcās* (Hindi
dhōkhā).

cheek, *rdoñ* (face).

chemise (shirt), *kūrtāñi* (Hindi
kūrtā).

chenar-tree, *shāñrgyāl*.

chicken, *bia phrū*.

child, *phrū*.

chin, *kūksko*.

clean, adj., *kārpo* (i.e. white),
sāfa, *sāñsāñ* (Urdu *ṣāf*, *ṣāfā*);
v. trans., same with *bacās*,
make.

clock, *bāzha* (Hindi *bāje*); look
at one's watch, *ñimā lltacās*;
i.e. see day.

cloth, *rās*; see "garment".

clothe oneself, *goncās*; clothe
someone else, *skoncās*.

cloud, *sprin*; v., cloud over,
nām khōrcās.

cock, *biā*, *biaphō*.

cold, be, *khyāqshas*, *khyēqshas*;
n., *grañmo*.

collar, *goñrtsā*.

collect, *zdāmcās*, *jāma bacās*
(Urdu *jāma*).

come, *yoñcās*.

command, *hūkm tañcās* (Urdu
hūkm).

compassion, *ñsāp* (Urdu *ñsāf*).

complain, *ārzi tañcās* (Urdu
ārzi).

conceal, *zdokcās*.

conclude (finish), *tshār cūkcās*;
be concluded, *tshārcās*.

conquer, *rgyālōcās*.

content, *norō*; see "good".

cook, v. (in water), *skolcās*;
bake bread, *shcōcās*.

corn (wheat), *krōh*.

correct, adj., *thik'* (Hindi *thīk*);
v. trans., *thik' bacās*, *thig
bacās*.

cost, *rñ*.

cough, n., *khokhs*; v., *khokh-
shās*.

country, *yul*, *yulpo*; see
"village".

cow, *bā*.

cry, v., *nūcās*.

cup, *karē*.

cut (cloth), *cātcās*; (hair),
brāqcās; other things, *cāq-
cās*; see "break".

damage, n., *notpa*.

dance, *stsēcās*.

dark (light failing), *thūp*;
become dark, *thūp chēcās*.

day, *ñimā*, *zhāq*; see "to-day",
"to-morrow", "yesterday".

deaf, *gūt*.

dear (loved), *scēs pa*; (not
cheap), *nñtsē*.

deceive, *dūkha tañcās* (Hindi
dhōkhā).

deep, *khāmbū*.

descend, *bāpshās*.

descent, *thūrbāps*.

desert, leave, *phūte tañcās*.

desire, *rgoshās*; see "neces-
sary".

destroy, *shik'cäs*, *phāna bacäs*
(Urdu *fānā*).

devil, *drē(h)*.

dew, *zīlpa*.

die, *shicäs*.

dirt, *trima*.

dirty, *nāqpo*, *trimacän*, *stsöqpo*.

dispute, *ṭāñ*; v., *ṭāñ tañcäs*.

divide, *zgocäs*.

do, *bacäs*.

dog, *khī*; female do., *khimo*.

door, *zgō*.

down, *yoq*, *yoqtäk'*, *thür*,
thürük'.

draw, pull, *thēncäs*; draw
water, *phincäs*, *phicäs*.

dream, n., *nīlām*; v., *nīlām*
llācäs.

drink, *thūncäs*.

drop of water, *cañthī*.

drug, *smān*.

dry, adj., *skambo*; become dry,
skamshäs.

dumb, *shkāndik'*.

dust, *sa sūp*; dust in air,
tshūma.

duty, use *rgoshäs*, be necessary,
advisable, or word for "good".

ear (part of body), *shnū*; (of
corn), *snima*.

early, *mōtāk*.

earth, *sā*; land, *zhūñ*; see
"field".

east, *shārsa*.

easy, *yañmo*.

eat, *zacäs*.

egg, *thül*.

eight, *rgyāt*.

eighteen, *cūggyāt*.

eighty, *rgyacū*; eighty-one,
kyāqshik'; eighty-two, *kyāq-*
nyis, *kyāgnyis*; eighty-three,
kyāqsūm; eighty-four, *kyāq-*
zbzhī, *kyāzbzhī*; eighty-five,
kyagā; eighty-six, *kyarük'*;
eighty - seven, *kyābdūn*;
eighty - eight, *kyābggyāt*;
eighty-nine, *kyārgū*.

elbow, *krimokhs*.

elephant, *llāñphoce*.

eleven, *cūkshik'*.

embrace, n., *skīnzhüks*; v.,
shīnzhüks khyoñcäs.

equal, *ḍāṇḍa*; equal to, i.e.
of sufficient merit for,
tsoqspo.

error, *gālāt* (Urdu).

everyone, *su sāq*; see "all";
everything, *cisāq*; every-
where, *ga mältsha*.

expel, *phicäs*, *phincäs*.

explain, *lltsāpcäs*.

extinguished, be (fire), *mē(h)*,
shicäs.

eye, *mīk'*, *mīk(h)*; eyelid,
mīkshpākhs; eyelash, *mīk-*
shūq; eyebrow, *smūma*;
eyeball, *rgyālmo*.

face, *rdon*.

fade, *skamshäs*; see "dry".

fall, v., *hyaña chēcäs*, *zgīrie*
chēcäs.

false, *rzon*, *rzon jan* (man).

family, *zānzos*.

famine, *zānrkon*.

far, *thāqrīns*.

fast, n., *rozā* (Urdu); v., *rozā*
dūkčäs (i.e. sit).

fast, adj., *khäsär*, also *bāncän*
(runner).

fat, *hālcän*.

father, *äta*.

fear, v., *zhikshäs*.

fever, *lätpa*, *chäccü*.

few, *khäcük'*.

field, *zhin*.

fifteen, *cogā*.

fifty, *gapcū*; fifty-one, *gacik'*;

fifty-two, *ganyis*, *ganis*;

fifty-three, *gasüm*; fifty-

four, *gāzhbzhī*; fifty-five,

gañā; fifty-six, *garük'*;

fifty-seven, *gābdün*; fifty-

eight, *gāb' gyät*; fifty-nine,

gārgū.

fight, n., *tañ*; v., *tañ tañcäs*.

fill, *skañcäs*.

finger, *zū(h)*.

fire, *mě(h)*; fireplace (Hindi

cālhā), *thäp*; v. (a gun),

tuäq tañcäs.

fish, *nyā(h)*.

fist, *mältäp*.

five, *gā*.

flea, *kishik'*.

flour, *bāqphé*.

flow (water), *dülén dükcäs*,

dülcäs.

flower, *mëndüq*.

fly, n., *pishu*; v., *phürcäs*.

foot, *kañma*.

for, for sake of, because of,

phāa, *phärēs*, w. gen.

forehead, *sprälba*.

forget, *rjētcäs*.

forgive, *māphi bacäs* (Urdu

mā'āfi).

forgiveness, *māphi*.

forty, *zhip'cū*; forty - one,

zhäqshik'; forty-two, *zhäq-*

nis, *zhägnis*; forty-three,

zhäqsüm; forty-four, *zhä-*

zhbzhī; forty-five, *zhāñā*;

forty-six, *zhärük'*; forty-

seven, *zhäbdün*; forty-eight,

zhäbgyät; forty - nine,

zhärgū.

four, *zbzhī*.

fourteen, *cūzbzhī*.

Friday, *shükür*, *jūma* (Panj.

shükär, Urdu *jūm'a*).

friend, *rgäkhän* (from *rgā*,

love).

frog, *zbälpa*.

from, *kāna*, *na*.

fruit, *phälu*.

full, *skañse*; see "fill".

garden, *bäq*.

garment, *güncä*, *güncäk'*.

gather, *zdämcäs*, *jāma bacäs*

(Urdu *jāmā'*).

ghi, *zhüt mār(h)*.

gift, *inām* (Urdu *in'am*).

girl, *bomō*.

give, *tañcäs*.

glass, *shisha* (Urdu); see

"mirror".

go, *chücäs*, *chēcäs*; past, *soñ*;

also *dülcäs*, *drülcäs*.

goat, *räskyēs*, *nor*; female do.,

räbäq.

God, *Khüdā*, *Ālla* (when in-

flected form required *Khüdā*

is used, not *Ālla*).

gold, *sēr*.

good, *rgyalba*, *llyaqmo* (*llyaqmo*,

- llyagmo*), *noro*, *rgëla*, *rgela*,
rgyala.
 grandfather (either side), *apo*.
 grandmother (either side), *api*.
 grandson (either side), *tshō*.
 grape, *rgün*.
 grass, *sh̄tsoa*.
 graze, trans. and intrans.,
tshocäs.
 great, *chō*, *chopo*, *chäpo* (c some-
 times cerebral).
 green, *shünpo*.
 grind (corn, etc.), *thäqcäs*.
 ground, n., *sā*, *zāmīn* (Urdu).
 gun, *tuäq*.
 hair, *ryël*.
 hairy, *ryëlcän*.
 half, *phēññ*, *phēt'*.
 hand, *läqpa*.
 harlot, *lolimo*, *roqshkyël*.
 he, *khō*.
 health, in good, *rgyala*; see
 "good".
 hear, *tshürcäs*, *nyäncäs*.
 heart, *shññ*.
 heat, n., *tshät*; v., *strocäs*.
 heavy, *scinṭe*.
 heel, *sh̄tvinma*.
 hen, *biā*, *biāmo*.
 her (gen.), *khoi*; (acc.), *khō*,
khoa.
 here, *dīr*, *diltēk'*, *dyūe*, *dyūa*,
dika.
 hill, *rī*.
 him, *khō*, *khoa*.
 hinder, *skilcäs*.
 his, *khoi*.
 hit, *rdüncäs*.
 horse, *stā*.
 hot, *tshänté*.
 house, *khyäñma*.
 how, *gätsuga*; how much,
 many, *tsämtsik*, *tsämpa*,
tsäm.
 hungry, be, *lltokcäs*.
 hunt, *llñs bacäs*; thing
 hunted, *llñs*.
 huqqa, *cilim* (Urdu *cilām*).
 I, *ñā*.
 ibex, etc., *skin*, *sha(h)*.
 in, prepositional suffix, *-än*, *-ā*,
-nük.
 inhabitant, *dükhän*, *dükkhän*
 (sitter).
 inside, adv., *näñños*, *nañños*
lltik'.
 join, *zbräqcäs*, *thätcäs*.
 jump, v., *choñshas*, *choñspani*
cäcäs.
 keep, *zhäkcäs*.
 kernel, *sh̄tsū*.
 key, *kulik*.
 kill, *sätcäs*.
 knee, *puksmo*; kneecap, *mëloni*.
 kneel, *pügzgäña dükcäs*.
 knife, *grī*.
 know how to, *nyäncäs* w. ger.
 inf.
 knuckle, *tsiks*.
 labourer, *känköl*.
 ladder, *käska*.
 lamp, *sär*.
 land, *zhvñ*.
 laugh, v., *rgotcäs*.
 lazy, *dorde mëtkhän*.
 leaf *loma(h)*.
 leg (between hip and knee),
shäsna; see "calf", "shin".

lift, *khārcās*, *thyaqcās*.
 light, n., *ōt*; adj. (not dark),
yañmo.
 lightning, *llōq*.
 lip, *khālpāq*; upper lip, *goñma*
khālpāq; lower lip, *yoqma*
khālpāq.
 little, a little, *ñuntse*, *rzashik'*,
rzāspās; see "small".
 live (dwell), *dūkcās*; (be alive),
soncās.
 living, *sonte*.
 long, adj., *riñmo*.
 look, *llthācās*, *thoñcās*.
 lose, *skēlcās*; be lost, *storcās*.
 lota (brass vessel), *kārī*.
 louse, *shuk'*.
 love, n., *rgā*; v., *rgalūks*
bacās.
 lower, *yoqma*, *yogma*.
 lukewarm, *drūñmo*.
 mad, *drēbyēr*.
 make, *bacās*.
 man, *mī*.
 manure, *lūt*.
 many, see "much"; how many,
 see "how".
 marriage, *bāqston*.
 matter, affair, *spēra*, *spērēk'*,
tām.
 me, *nā*.
 micturate, *llcñ tañcās*, *phīsta*
tañcās; see "outside".
 middle (in the), w. gen. (i.e.
 between), *bār*, *shkūl*; adj.,
bārpa, *shkūlpa* (i.e. middle
 one).
 milk, *ārjēn*.
 mirror, *āina* (Urdu *āina*).

Monday, *tsāndrāl* (Aryan
 word).
 monkey, *spērī*; female do.,
spērmo.
 moon, *lzañmo*.
 morning, *mōtūk*, *sñamo*.
 mother, *āma*.
 mourn *mūcās*, *mātām bacās*
 (latter especially applied to
 mourning during Muhar-
 ram).
 moustache, *sāmdāl*.
 mouth, *khālpāq* (also lip).
 much, *mañmo*; how much, see
 "how".
 mud, *ldōq*; for plastering,
qālāq.
 mulberry, *osē(h)*.
 my, *inī*.
 nail (of finger or toe), *sñmo*;
 (of metal), *zēr*.
 name, n., *miñ*.
 navel, *lltā*.
 near, *nimo*.
 necessary, be, *rgoshās*.
 needle, *khāp*.
 neigh, *boshās* (w. *shūtā*, *štā*, as
 nom.).
 never, *mana* w. neg.
 nine, *rgū*.
 nineteen, *cīrūgū*.
 ninety, *rūkcū*; ninety-one,
koqshuk'; ninety-two, *koqnis*,
kognis; ninety-three, *koq-*
sūm; ninety-four, *koqzbzhī*,
kozbzhī; ninety-five, *kōbga*;
 ninety-six, *korūk'*; ninety-
 seven, *kōbdūn*; ninety-eight,
kōbgayāt; ninety-nine, *kōrgū*.

nipple, *pipū(h)*.

no, 'not, *ma*, *mī*, w. neg. of

verb; is or are not, *mēt*, *min*.

noise, *skāt'* (voice).

nose, *snāmtshāl*.

now, *dāre*.

nowhere, *gārān* w. neg.

obtained, be, *thopčās*.

old, *apo*, *rgāskhān*, *chī mī*.

on, prep., *kā*.

one, *cik'*.

ordinary, *chon*.

our; thine and ours, *nātī*; ours,

not thine, *nācī*.

outside, adv., *zgō*, *phīsta*.

pain, n., *zërmo*.

pair, *zūn*.

palm of hand, *liphāt*.

pause, *thēm bacās*, *gyër bacās*.

pay, n., *lla(h)*, *tālāb* (Urdu).

pear, *nyoŭl*.

pen, *qālām* (Urdu).

pepper (red), *nyërma*; (black),
ribū.

permit, *cūkcās*, with root of
other verb.

perspiration, *shmāl*, *tshätpa*.

pice, *pēnē(h)*.

place, n., *māltsha*; v., *zhāqcās*.

plant, v. trans. (of trees),
tsākcās.

plaster (with mud), *qālāq
bacās*.

plough, n. (parts), *shōl*, *shōl
da*; v., *zhīn shmūcās*, *shmōs
bacās*.

poplar, *zbyërpa*.

pray, *phyāq bacās*.

prayer, *phyāq*.

press, v. trans., *nāncās*.

price, *rīn*, *rīnpo*.

property, *nōrzān*, *nōrzānpo*.

pull, *thēncās*.

push, *phulcās*.

put on (clothes), to oneself,
goncās; to someone else,
skoncās.

quickly, *lāyor*.

rain, *chārpa*; v., *chārpa
yōncās*.

ram, *phulāqs*.

raw, *ma tshōskhān* (not well
cooked or unripe).

read, *sīlcās*.

red, *mārpo*.

rejoice, *thātčās*.

rejoicing, *thātpañ*.

relate, *go cūkcās*.

remain (metaphorical, be con-
sidered), *lūshās*.

rice, *brās*.

ride, *zhōncās*; cause to ride,
skyoncās, *zhōn cūkcās*.

rind, *spīs*.

ring, n., *sūrdāps*.

ripe, *tshōskhān*.

river, *rgyamtsō*.

rope, *thakpa*.

rub, *skucās*.

run, *bañ tañcās*, *bañ khīrcās*;
run away, *shorcās*.

rupee, *shmāl*, *kīrmo*, *dābāl*.

saddle, *zgā*.

salt, *tshā*.

sand, *byēma*.

Saturday, *shīnshēr* (Aryan
word).

say, *zērcās*.

scratch, v., *brāpcās*.

see, *lltacās*, *thoñcas*.

seed, *son*.

self (myself, himself, etc.), *rāñ*.

send, *kālcās*.

sense, *hōsh* (Urdu).

servant, *yoqpo*, *naukār* (Urdu).

serve, *khīdmāt bacās*.

service, *khīdmāt* (Urdu).

seven, *ṛdāñ*.

seventeen, *cābdāñ*.

seventy, *rdāñcu*; seventy-one,

tōñcik'; seventy-two, *tōñ-*

nyis; seventy-three, *tōñsūm*;

seventy - four, *tōñzbzhī*,

tōzbzhī; seventy-five, *tōñgā*;

seventy-six, *tōñrūk'*; seventy-

seven, *tōbdāñ*; seventy-eight,

tōñrgyāt; seventy - nine,

tōñrgū.

sew, *tsēmcās*.

she, *khō*.

sheep, *lūk(h)*, *lūāq(h)*.

sheet, *tsāddār* (Urdu *cāddār*).

shin, *shkāñ*.

shop, *hāṭī* (Panj. *hāṭṭī*); shop-
man, *hāṭīpa*.

show, *stāncās*.

shut, *cūkcās*; see "permit".

silver, *shmul*.

sin, *nyēspa*.

sing, *llū tañcās*; singing, *llū*.

sir (in address), *hāsa*, *zhū*.

sister (older than person
spoken of), *āche*; (younger
than do.), *momō*.

sit, *dūkcās*.

six, *trūk'*.

sixteen, *cūrūk'*.

sixty, *ṭūkcū*; sixty-one, *rāq-*

shik'; sixty-two, *rāqnyis*,

rāqnyis; sixty-three, *rāqsūm*;

sixty-four, *rāzhbzhī*; sixty-

five, *rāñā*; sixty-six, *rārūk'*;

sixty-seven, *rābdāñ*; sixty-

eight, *rābgyāt*; sixty-nine,

rārgū.

sky, *nām*.

sleep, v., *nyēlcās*, *nyit loqcās*.

slip, *khāṭī*, *rgyēpcās*.

slowly, *kālē*.

small, *ñinintse*, *tshūntse*.

smell, n., *trih*; v. intrans., *trih*

yoñcās; v. trans., *snāmcās*.

snake, *zbrūl*.

soap, *sābāñ* (Urdu *sābāñ*).

sole of foot, *somās*.

some, a little, *zāshūk'*; several,

khācīk'; a good many, say

twenty to fifty, *bāqcīk'*;

something, *cithoñ*; nothing,

cañ ma.

son, *būtshā*, *phrū*.

sour, *skyurmo*, *skyurmō*.

sow, n., *phāq*.

sow, v., *tāpcās*; see "plant".

speak, *zērcās*.

spring, n., *chumīk'* (water-eye).

stand, *lañshās*, *lāshās*.

star, *skārma*.

steal, *skūcās*.

step, *gomba*.

stick, n., *bērkhā*.

stomach, *lltōā*.

stone, *ṛdōā*; fruit stone (as
apricot), *yāqpa*, *pāqspa*.

straitened, in difficulties, *shāñṭe*.

stream, *grokpo*.

strength, *dorde*.
 strip off (clothes), *gāncā phūtčās*.
 strong, *dordecān*.
 summit, *gō*.
 sun, *nima*; sunlight, *nima*.
 Sunday, *ādūt* (Aryan word).
 swallow, v., *shmitčās*.
 sweet, *ñārmō*, *ñārmō*.
 swine, *phāq*.
 tadpole, *zārbu*.
 tail, *zhāgma*.
 take, *lincās*, *lencās*; take away, *khērcās*.
 tank, *rzvñ*.
 tax (land-tax), *bāp*.
 tea, *cā*, *cek*.
 ten, *shcū*.
 tent, *zbrā*.
 than, *wāsāñ*.
 that, *khō*, *eu*; plur., *khon*, *khōntāñ*, *ewñ*.
 then, *deñ wāgzla*; after that, *dē kāna*.
 there, *er*, *ēltēk'*, *ēka*.
 they, *khon*, *khōntāñ*.
 thief, *shkānma*.
 thing, *nōr* (property); nothing, *cañ ma*.
 think, *sāmba bacās*.
 thirst, *skoms*.
 thirsty (be), *skomčās*.
 thirteen, *cūksām*.
 thirty, *sāmcū*; thirty - one, *soqshik'*; thirty-two, *soqnyis*, *soqnyis*; thirty-four, *soqzbzhī*, *sozbzhi*; thirty-five, *sogā*; thirty-six, *sozdrūk'*; thirty-seven, *sopdāñ*; thirty-

eight, *sopgyāt*; thirty-nine, *sorgū*.
 this, *dyū*; plur., *dyūñ*.
 thou, *khērāñ*; see "you".
 thousand, *ston*.
 thread, n., *skūtpa*.
 three, *sām*.
 throat, *gāñdrū*.
 throw, *phañcās*.
 thumb, *thēpo*.
 thunder, *brūk*; v., *brūk boshās*.
 Thursday, *brēspāt* (Aryan word).
 thus, *etsuga*.
 thy, *khērī*.
 time (as in four times, etc.), *tshēr*.
 to, suffix, *-la*, or use "near", "beside".
 to-day, *dirvñ*.
 toe, *thēpo*.
 to-morrow, *āskē*; day after to-morrow, *nāñs*; day after that, *zhāq zbzhī* (four days), and so on.
 tongue, *llce(h)*.
 tooth, *so(h)*.
 tremble, *dārcās*.
 trouble, n., *nārpa*, *nāqspa*, *nāqs*.
 trousers, *dērma*.
 trunk (of tree), *dim*.
 truth, *māntāqs*; speak truth, *māntāqs zērcās*.
 Tuesday, *āñgāri*.
 twelve, *cūgnis*.
 twenty, *nīshū*, *nyīshū*; twenty-one, *shtsāqshik'*; twenty-two, *shtsāqnyis*, *shtsāgnis*; twenty - three, *shtsāqsām*;

twenty - four, *shtsäqzbzhī*,
shtsäzbzhī ; twenty - five,
shtsäga ; twenty-six, *shtsäz-*
druk' ; twenty-seven, *shtsäp-*
dän ; twenty-eight, *shtsäp-*
gyät ; twenty-nine, *shtsärgū*.

twin, *tsānya*.

twine, n., *thō*.

twist, v., *llücās*.

two, *nyis*.

ugly, *lūqs mēt*.

uncle, *āta* (father).

understand, *sheshās*, see
 "think" ; cause to under-
 stand, *lltsāpcās*.

unripe, *ma tshoskhān*.

upon, *kā*.

upper, *goñma*.

urinate, *llcin tañcās*, *phista*
tañcās.

urine, *llcin*.

very, *ma*, *mañmo* (much).

village, *yul*, *yulpo*, *grañ*
 (Aryan).

vine, *rgñn*.

wait, *thēm bacās*, *gyēr bacās* ;
 as imperat., wait! *misto*.

walk, *dālcās*, *drālcās* ; cause
 to walk, *strālcās*.

wall, *ṛtsikpa*.

walnut (tree and fruit), *stārga*.

wash oneself, *shkyēlcās* ; wash
 something, *khruccās*.

waste, v., *spārcās*.

water, *shñ*, *chñ*.

watercourse for fields, *yurba*.

way, *lām*.

we (including thee), *nātañ* ;
 (excluding thee), *nāca*.

Wednesday, *bōdñ* (Hindi
būddh).

well (of water), *chūdñn*.

what, adj., *gā* ; pron., *cī*.

when, *nām*.

where, *gār*, *gāltēk'*, *gēika* ;
 wherever, *gārāñ*.

white, *kārpo*.

whitewash, *ṛtsikār* ; v., *ṛtsikār*
tañcās, *ṛtsikār rgyāpcās*.

who, *sū*, *gañ* ; whoever,
susāñ.

why, *cīa*.

window, *bārbāñ* ; glass of win-
 dow, *shisha* (Urdu *shīsha*).

with (along with), *na nyambo*.

work, n., *lās* ; v., *lāz bacās*.

worthless, *dorde nānpa*.

wrist, *tshiks*, *laqtshiks*.

write, *zbricās*.

yak, *yāq* ; fem., *yāqmo*, *yāqmo* ;

hybrid, from yak and cow,

zo(h) ; fem., *zomo(h)* ; from

bull and yak cow, *lltor* ;

fem., *lltormo*.

year, *lō* : names of years in
 cycle of twelve: (1) *bīlō*,
 (2) *llāñlō*, (3) *stāqlō*, (4)
yūsłō, (5) *brāklō*, (6) *zbrāllō*,
 (7) *shātalō*, (8) *lūklō*, (9)
sprīlō, (10) *calō*, (11) *khīlō*,
 (12) *phāqlō*.

The meanings correspond
 to the Tibetan words below :

(1) mouse-year, (2) ox-year,

(3) tiger-year, (4) hare-year,

(5) dragon-year, (6) snake-

year, (7) horse-year, (8)

sheep-year, (9) monkey-year,

(10) bird-year, (11) dog-year,
(12) pig-year.

About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: *byi*, mouse; *glang*, ox; *stag*, tiger; *γos*, hare; *abrug*, dragon; *sbrul*, snake; *sta*, horse; *lug*, sheep; *spre*, monkey; *bya*, bird; *kyi*, dog; *phag*, pig. With these they combine the five elements: wood, fire, earth,

iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

yes, *ōna*.

yesterday, *gondē*; day before

yesterday, *khārtsān zhăq*;

day before that, *dünma zhăq*.

you, *khîntān*, polite; sing.,

yērăn, yārăn; plur., *yăntăn*;

see "thou".

young, *tshăntse*, (animal) *ruig*.

your, *khînti*; polite, s., *yērī*,

yārī; pl., *yănti*; see "thy".

Note.—In Urdu words *ṣ* indicates the Arabic letter *ṣād* and is pronounced *s*.

LOWER KANAURI

INTRODUCTION

Lower Kānaurī is so called to distinguish it from the main Kānaurī language, which may be called Standard Kānaurī. Kānaurī is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhāṇ, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānaurī is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṇḍā substratum. The total number of Kānaurī speakers is about 23,000, but there are no available figures for Lower Kānaurī.

LITERATURE

About Lower Kānaurī nothing has been written. I have written a Grammar of Standard Kānaurī for the *Zeitschrift den Morgenländischen Gesellschaft*, vol. lxiii, pp. 661 ff., 1909, and a Kānaurī-English, English-Kānaurī vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānaurī to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṇḍit Ṭikā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half

uttered *k'* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ḍ* is common owing to its occurring in the verb substantive *ḍūk*, etc.; *ṭ* and *n* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

r is always trilled.

n, *l* are as in English.

c like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōḍth* for *tōḍt*, bring out, imperat. of *toṛmu*; *dhāmkh*, good, for *dāmk*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riṇs*, sister, gen. *riṇzū*; *riṇb^a*, for *riṇ-p^a*, in the field; *gutp^a*, for *gudp^a*, to the hand; *yōkshiz āzh*, a reared goat, for *yōkshiz āzh*.

Vowels.—*ā* is the long Italian vowel.

a the same, but short.

ā as *u* in "butter".

α the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

eu the same, but longer.

ō the same, but still longer, practically the German *ö*.

ē the English *e* in "then".

e a vowel between French *é* and *è*.

ē the same, but longer.

i the Italian *i*.

ī the same, but longer.

ī the English *i* in "fin", but narrower.

ō is the long narrow Italian *o*.

o the same, but shorter.

ø practically the English *o* in "long".

au nearly the same, but longer.

āu the same, but still longer.

ū is the long English *u* of "rule", but narrower.

u the same, but shorter.

ũ the *u* of "pull", but narrower, not so narrow as the two preceding.

ü is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jübbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dḡā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rāñ* or *rāñkh*, high (as distinguished from *rāñ* or *rāñh*, horse, mare); *māz*, *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

NOUN

Number.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

Gender.—There is no grammatical gender.

Case.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.

PRONOUNS

Number.—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if *kashū* were used it would mean that master and servant were to lunch together, but if *nisi* were used it would be merely informing the servant that a guest was to lunch with the master.

Relative.—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-āñ* indicates the idea of “-ever”, as in whatever, whoever; thus *chögyāñ*, whatever.

VERB

Verb Substantive.—There are two bases, each with a present and a past. In Standard Kānauri the forms are (1st sing.) pres. *tog'* and *dūg'*, in Lower Kānauri *t^{adk}* and *dūk*; the past forms are Standard Kānauri *tokeg'* and *dūgeg'*, in Lower Kānauri *tötkyidk* and *dūgik*. The *d* of the standard dialect becomes *ḍ* in Lower Kānauri.

Dual forms.—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *siñ* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmin*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *sh*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

SINGULAR		DUAL	PLURAL
1st pers. fut.	- <i>dk</i> .	(incl.) - <i>nmin</i> . (excl.) - <i>sin</i> .	- <i>nmin</i> .
past	- <i>dk</i> .	- <i>nmin</i> . - <i>sin</i> .	- <i>nmin</i> .
2nd pers. fut.	- <i>n</i> .	- <i>c</i> .	- <i>i</i> .
imperat.	-	- <i>c</i> .	- <i>i</i> .
past	- <i>n</i> .	- <i>c</i> .	- <i>i</i> .
3rd pers. fut.	- <i>d</i> .		- <i>sh</i> .
past	-		- <i>i</i> .

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -*adk*, etc., to the root, and the past -*gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tat* for *tadk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *shün* for *shüng*, died, *hăcī* for *hăcig*, became.

For the 3rd person the past has two other forms, one in -*mig* or -*mige*, which seems to be used with any kind of root, and the other in -*kē*, as *bankē*, went. This corresponds to the St. Kan. -*kyō* or -*gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

Imperative.—There is an imperative in *rā*, as *hān rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me; imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

Negative.—With the imperative *tha* is used, and with other tenses *ma*, as *tha h^an̄*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cāmba dialect of Lāhūlī. Examples will be seen in the verbal paradigms. Thus we have:—

tutpāt̄k, I will come; *ma tutk*, I will not come.

tōnmīn̄, we are; *maīmīn̄*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāī*, do not become, from *hāc*, *hāic*, *hācī*.

Compound verbs.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tūnmū*, drink; *stūn̄mū*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kūī*; bitch, *kukrī*; cock, *kūkrā*; hen, *kūkrī*; bull, *dāmū*; cow, *h^azh*; he-goat, *āzh*, *āj̄j*; she-goat, *bākhūr*, *bākkūr*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānaurī words. Examples:—

Verbs: *sōmzēūmu*, explain; Hindi, *sām̄jhānā*: *bōñēūmu*,

make ; H. *bānānā* : *ūdēāmu*, make fly ; H. *ūrānā* : *tsālēāmu*, graze ; ? H. *cārānā*.

Nouns : *yhād*, remembrance ; H. *yād* : *bōrshān*, year ; H. *bārās* : *bāits*, *bhāets*, brother, sister ; H. *bhāi*, brother : *nāmān*, name ; H. *nām* : *pūshṭiñ*, back ; Urdu, *pūshṭ* : *kharts*, expense ; U. *khārch*.

Other words : *bārābāl*, always ; U. *bārābār*, regular : *zāmī*, collection ; U. *jāmā* : *bātra*, outside ; U. *bāhīr* : *nēōra*, near ; Panjabi, *nērē*.

Examples of those unaltered are ; *kāl*, famine ; *māl*, property ; *zīn*, saddle ; *māllk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānaurī has cerebrals. Cf. *dīhār*, day ; Panjabi, *dīhārā* : *nēōra*, near ; P. *nērē* : *bādō*, very ; H. *bārā* : *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made ; cf. *ūdēāmu*, make fly, from *urānā*, P. *ūdānā* : *bōtān* tree, from *būtā* : in *pūshṭiñ*, back from *pūshṭ*, the *ṭ* of the H. *pīṭh* has been introduced ; cf. Skt. *prṣṭha*.

NOUNS

Masculine.

SINGULAR	PLURAL
Nom. <i>rāñ</i> , horse.	<i>rāñau</i> .
Gen. <i>rāñu</i> .	<i>rāñauñ</i> .
Dat. <i>rāñu z^añ</i> .	<i>rāñauñtu</i> .
Abl. <i>rāñu dōäch</i> .	<i>rāñauñ dōäch</i> .
Agent <i>rāñs</i> .	<i>rāñaus</i> .
Nom. <i>azh. ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēñ</i> .
Dat. <i>azhu z^añ</i> .	<i>azhēñtu</i> .
Abl. <i>azhu dōäch</i> .	<i>azhēñ dōäch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .

Masculine.

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēn</i> .
Dat. <i>kibā</i> .	<i>kimēntu</i> .
Abl. <i>kibāzh</i> .	<i>kimēn pāzh</i> .
Nom. <i>pālā</i> , shepherd.	<i>pālā</i> .
Gen. <i>pālān</i> .	<i>pālān, pālāntū</i> .
Dat. <i>pālāntū</i> .	<i>pālāntū</i> .
Abl. <i>pālān dōäch</i> .	<i>pālān dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

Feminine.

Nom. <i>cimē</i> , daughter.	<i>cimē</i> .
Gen. <i>cimēū</i> .	<i>cimētu</i> .
Dat. <i>cimē p^an</i> .	<i>cimētu</i> .
Abl. <i>cimēū dōäch</i> .	<i>cimē dōäch</i> .
Agent <i>cimēs</i> .	<i>cimēs</i> .

rīns, sister, has gen. *rīnzū*, abl. *rīnzū dōäch*, etc.

PRONOUNS

1st Person.

Nom. <i>g^a</i> , <i>gu</i> , I.	<i>kishū</i> .
Gen. <i>añ</i> .	<i>kishū</i> .
Dat. <i>añ z^an</i> .	<i>kishū z^an</i> .
Abl. <i>añ dōäch</i> .	<i>kishū dōäch</i> .
Agent <i>g^a</i> .	<i>kishū</i> .

DUAL

Nom. <i>nīsī</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nisiū</i> .	<i>kashū</i> .
Dat. <i>nīsī p^an</i> .	<i>kashū z^an</i> .
Abl. <i>nisiū dōäch</i> .	<i>kashū dōäch</i> .
Agent <i>nīsī</i> .	<i>kashū</i> .

2nd Person.

SINGULAR	DUAL	PLURAL
Nom. <i>ka'</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z^an</i> .	<i>kisiū p^an</i> .	<i>kin z^an</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā'</i> .	<i>kisī</i> .	<i>kī</i> .

3rd Person.

SINGULAR	PLURAL
Nom. <i>nau</i> , <i>nə</i> , that, he, she.	<i>nəgau</i> .
Gen. <i>nəũ</i> .	<i>nəgaun</i> .
Dat. <i>nə p^an̄</i> .	<i>nəgauntu</i> .
Abl. <i>nəũ dḍäch</i> .	<i>nəgaun dḍäch</i> .
Agent <i>nəs</i> .	<i>nəgaus</i> .
Nom. <i>zhũ</i> , this.	<i>zhugau</i> .
Gen. <i>zhũ</i> .	<i>zhugaun</i> .
Dat. <i>zhũ p^an̄</i> .	<i>zhugauntu</i> .
Abl. <i>zhũ dḍäch</i> .	<i>zhugaun dḍäch</i> .
Agent <i>zhus</i> .	<i>zhugaus</i> .

hăt(t), who? has gen. *hăt(t)ũ*, abl. *hăt(t)ũ dḍäch*, ag. *hăt(t)is*, nom. pl. *hăt^t*.

chḡg is what? It is pronounced with cerebral *ch*.

chĩ nəḍ, not anything, nothing; *chḡgyăñ*, *chogyăñ*, *chagyăñ*, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

ănũ, own, corresponds to the Hindi *āpnā*.

ADJECTIVES

Comparison is expressed by means of the word *ăzh*, *őzh*, *őjh*; thus, *dhămk*, good; *zhũ ăzh dhămk*, better than this; *ts^aĩ ăzh dhămk*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *něsk*, like this; *hălĩsk*, like what? *tē* is how many? *teăñ*, as many; *nĩa*, so many; *ts^aĩ*, all; *ĩts^ab*, *găto*, few. For *ănũ*, own, see above.

ADVERBS

Time

<i>hḡtsěĩ</i> , now.	<i>tḡrḡ</i> , to-day.
<i>těrăbē</i> , <i>tərbē</i> , when.	<i>năb</i> , to-morrow.
<i>těrăběăñ</i> , whenever.	<i>rḡmĩ</i> , day after to-morrow.

pāĩ, on the fourth day.

ēĩ, on the fifth day.

cēĩ, on the sixth day.

mōē, yesterday.

rĩ, day before yesterday.

mĩuñē, on the fourth day
back.

Place

zhǎā, *zhǎā*, here.

dǎā, *dhuā*, there.

zhǎch, hence.

hām, where.

dār, far.

warko, far.

bātra, outside.

Other Adverbs

chū, why ?

hǎzūū, quickly.

The *ch* in *chū* is cerebral.

THE CONJUGATION OF THE VERB

Infinitive.—The infinitive ends in *-mū* or *-mu*. The root is found by taking off this ending.

Imperative.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmū*; *tsūt*, tie, from *tsūnmū*; *tōāt*, bring out, from *tōnmū*. Some roots in *-ĩ* add *-ū*, as *niū*, remain from *nīmū*; *khiū*, look, from *khimū*.

Future.—The future is formed by adding *-ǎdk* to the root. Roots ending in *-ā* add *-ǎdk*; as *zāǎdk* from *zāmū*, eat; *sōmzēūǎdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūmū*, go, *kēmū*, give, have *bāūpǎdk*, *kēpǎdk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tūnmū*, come; *tūt^pǎdk*: *lⁿnmū*, speak; *l^dpǎdk*: *kūnmū*, call, *kutpǎdk*; *rōshⁿmu*, get angry, *rōshⁱtpǎdk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hǎcǎdk* from *hǎcimū*, become.

In *rāṇmū*, give, the *ṇ* is erratic and generally becomes *n* in the future and other tenses.

bāumū, go, has a contracted future in addition to the other, *baudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

Present Indicative and Imperfect.—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *ḍūk*. The imperfect is similarly formed with the past of the verb subst. *ḍūgik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tūnmū*, come, has *tūtpāḍūk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lantādk*, I am doing; *bauktādk*, I am going; *bauktō*, he is going.

Past.—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumū*; *rōshītکیدک*, got angry, from *rōshinmū*; *lādkidk*, spoke, from *lanmū*. The verb subst. *tādk* takes *kyidk*, *tōtkyidk*, I was. *shūmū*, slay, is an exception and retains the *p*, *shūpkidk*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *ṇ* before the *g*. Exception, *dāmu*, happen, become; past, *dākidk*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmū*, remain, *nīdk* and *nīgidk*; *kēmū*, give, *kēdk* and *kēkidk*; *kārmū*, bring, *kārg* and *kārgidk*; *dēmū*, go, *dēdk*; *shīmu*, die, *shīḍdk*.

Roots ending in *ci* retain the *i*, as *dakcigidk*, remained from *dakcimu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.

There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *mig* and *mige*, thus: *tañmig*, he saw; *wēnmige*, he wasted; *thāsmig*, he heard; *ñdēāmig*, he wasted; *ēmig*, he asked. Sometimes this is used along with one of the verbs subst. *shēnmik tō*, he sent, he has sent; *shēnmik tash*, they sent, they have sent, *g* being euphonically changed to *k* before the surd *t*. The form in *mig* is that of the Central Kānāuri infinitive.

Participles.—Conjunctive participle made by repeating the root: *ḍaṇḍan*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *la^ala*, having spoken, from *lanmū*; *kuku*, having called, from *kūnmū*; *tūnmū*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *ṭhuriri*, from *ṭhurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

Continuative or Frequentative.—The same with *ō* added to the root; *ḍaṇḍōḍaṇḍō*, having kept on falling or fallen repeatedly; *hācō hācō*, having kept on becoming or become frequently; cf. Hindī *gīr gīrke*, *hō hōke*.

By adding *āsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *dp*) for the future do so also here; *ha^añāsī*, while beating; *baupāsī*, while going; *tātpāsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmū*.

ḍakeimu, remain, has *dakcisi*, and *gyāmig*, wish, has *gyausī*.

The agent is made by adding *zēā* or *tsēā* to the root. Verbs which insert *p* in the future take *tsēā*, as *kētsēā*, giver, about to give, from *kēmū*; *latsēā*, from *lanmū*, speak; but *dēzēā*, goer, from *dēmū*; *sōmzēāzēā*, causer to understand, from *sōmzēāmū*; *khīzēā*, seer, from *khīmū*;

zāzēā, eater, from *zāmū*; *riñzēā*, sayer, from *riñmu*; *unzēā*, taker, from *unmū*; *hācimu*, become, and *dakcimu*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

Verbal Noun.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *hāñmu*, beat, *lanmū*, do, *zāmū*, eat, we get the verbal nouns *hāñ*, *lān*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

Passive.—The passive is not much used, but when required is formed by inserting *shī* after the root; thus, *yōñmu*, nourish; *yōñshīmu* or *yōkshīmu*, to be nourished; *phīkēāmū*, to spit; *phīkēāshīmu*, to be spit out; *tsūmmu*, hold; *tsūmshīmu*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shīs*. From the two verbs just mentioned the passive participles are *yōkshīs*, *phīkēāshīs*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācīs*, from *hācimu*, become, and *tōshīs*, from *tōshīmū*, sit, *tōshīs* meaning in the state of having sat, i.e. seated, and *hācīs*, in the state of having become; cf. *ancīs*, having risen; *chūkshīs*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindī *mārā huā*, *baiṭhā huā*.

VERB SUBSTANTIVE

Present.

SINGULAR	DUAL	PLURAL
1. <i>t'āk</i> , <i>t'ātk</i> , I am.	1. <i>tōnmñ</i> , thou and I are.	1. <i>tonmñ</i> , we are.
2. <i>tōn</i> , thou art.	1. <i>tosñ</i> , he and I are.	2. <i>toī</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>toc</i> , you two are.	3. <i>tōsh</i> , they are.

Negative of the above

- | | | |
|-----------------|-----------------------------------|-------------------|
| 1. <i>maĩk.</i> | 1. <i>maĩmiñ</i> , thou
and I. | 1. <i>maĩmiñ.</i> |
| 2. <i>maĩn.</i> | 1. <i>maĩsiñ</i> , he and I. | 2. <i>maĩĩ.</i> |
| 3. <i>maĩk.</i> | 2. <i>maĩc</i> , you two. | 3. <i>maĩsh.</i> |

Past.

- | | | |
|------------------------------|------------------------|------------------------|
| 1. <i>tõt-kyidk</i> , I was. | 1. <i>tõt-kyinmiñ.</i> | 1. <i>tõt-kyinmiñ.</i> |
| 2. <i>-kyin.</i> | 1. <i>-kyisiñ.</i> | 2. <i>-kyĩ.</i> |
| 3. <i>-k.</i> | 2. <i>-kyic.</i> | 3. <i>kyish.</i> |

Negative

1. *măĩkyidk.*
2. *măĩkyin*, etc., regular.

There is another form of the verb substantive, as follows :—

Present.

- | | | |
|----------------|------------------|------------------|
| 1. <i>qūk.</i> | 1. <i>qūmiñ.</i> | 1. <i>qūmiñ.</i> |
| 2. <i>qūn.</i> | 1. <i>qūsiñ.</i> | 2. <i>qūĩ.</i> |
| 3. <i>qū.</i> | 2. <i>qūc.</i> | 3. <i>qūsh.</i> |

Past.

- | | | |
|------------------|---------------------|---------------------|
| 1. <i>qūgk.</i> | 1. <i>qūginmiñ.</i> | 1. <i>qūginmiñ.</i> |
| 2. <i>qūgin.</i> | 1. <i>qūgisñ.</i> | 2. <i>qūgĩ.</i> |
| 3. <i>qūg.</i> | 2. <i>qūgic.</i> | 3. <i>qūgish.</i> |

q^anmu, fall

Future.

- | | | |
|------------------------------|---|-------------------------------|
| 1. <i>q^anădk.</i> | 1. <i>q^anămiñ</i> , thou
and I. | 1. <i>q^anămiñ.</i> |
| 2. <i>q^anăñ.</i> | 1. <i>q^anăsiñ</i> , he and I. | 2. <i>q^anăĩ.</i> |
| 3. <i>q^anăd.</i> | 2. <i>q^anăc</i> , you two. | 3. <i>q^anăsh.</i> |

Imperative

- | | | |
|------------------------|-------------------------|--------------------------|
| <i>q^an.</i> | <i>q^añc.</i> | <i>q^anni.</i> |
|------------------------|-------------------------|--------------------------|

Present indicative.

- | | | |
|--------------------------------|----------------------------------|----------------------------------|
| 1. <i>q^ană-qūk.</i> | 1. <i>q^ană-qūmiñ.</i> | 1. <i>q^ană-qūmiñ.</i> |
| 2. <i>-qūn.</i> | 1. <i>-qūsiñ.</i> | 2. <i>-qūĩ.</i> |
| 3. <i>-qū.</i> | 2. <i>-qūc.</i> | 3. <i>-qūsh.</i> |

Negative.

1. <i>mă đ^ang.</i>	1. <i>mă đ^an-miñ.</i>	1. <i>mă đ^an-miñ.</i>
2. <i>mă đ^an.</i>	1. <i>-siñ.</i>	2. <i>-ī.</i>
3. <i>mă đ^an.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

Imperfect.

1. <i>đ^anăđū-gik.</i>	1. <i>-gñmiñ.</i>	1. <i>-ginmiñ.</i>
2. <i>-gin.</i>	1. <i>-gñsiñ.</i>	2. <i>-gī.</i>
3. <i>-g.</i>	2. <i>-gñc.</i>	3. <i>-gñsh.</i>

Past.

1. <i>đ^an-gyidk.</i>	1. <i>-gyinmiñ.</i>	1. <i>-gyinmiñ.</i>
2. <i>-gyin.</i>	1. <i>-gyisñ.</i>	2. <i>-gyī.</i>
3. <i>-g.</i>	2. <i>-gyic.</i>	3. <i>-gē.</i>

Participles.

đ^anđ^an, having fallen; *đ^anođ^ano*, having kept on falling, or fallen repeatedly; *đ^anăsī*, while falling.

Agent *đ^anzēū*, faller, about to fall.

hăcimū, become

Fut. *hăcădk*, like *đ^anădk*.

Neg. *mă hăcig.*

Imperat. *hăc.* *hăcic.* *hăcī.*

Neg. *thăc.* *thăic.* *thăī.*

Pres. *hăcăđūk.*

Imperf. *hăcăđūgik.*

Past *hăcīgīdk.*

Part. *hăchăc*, having become; *hăcō hăcō*, having kept on becoming; *hăcis*, while becoming; *hăcizēū*, becoming, or about to become.

nīmū, remain

Fut. *nīadk*, etc., regular.

Neg. *ma nīk.*

Imperat. *nīū.* *nīc.* *nī.*

Pres. *nīăđūk.*

Imperf. *nīăđūgik.*

Past, *nīgīdk* or *nīdk.*

Part. *nīnī*, *nīsī.*

Agent, *nītsēū.*

toshmū, sit

Fut. *tōshāḍḍk*.

Neg. *mā toshig*.

Imperat. *tōsh*.

tōshic.

tōshī.

Pres. *tōshadūk*.

Imperf. *tōshāḍḍūgik*.

Past, *tōshgidk*, *tōshīgik*.

Part. *tōshis*, while remaining.

hānmū, beat

Fut. *hānāḍḍk*.

Imperf. *hānōḍḍūgik*.

Neg. *mā hān*.

Past, *hāngidk*.

Imperat. *hān*, etc.

Part. *hānhān*, *hānāsī*.

Pres. *hānōḍḍūk*.

Agent, *hānzēā*.

zāmū, eat

Fut. *zāōḍḍk*.

Past, *zāgidk*.

Neg. *mā zāk*.

Part. *zāza*, *zāosī*.

Pres. *zāōḍḍūk*.

Agent, *zāzēā*.

Imperf. *zāōḍḍūgik*.

tūnmū, drink

Fut. *tunāḍḍk*.

Past, *tungidk*.

Pres. *tunōḍḍūk*.

Part. *tūntūn*, *tūnāsī*.

Imperf. *tūnōḍḍūgik*.

Agent, *tūnzēā*.

rānmū, give

Fut. *rānāḍḍk*.

Past, *rāngidk*,

Neg. *mā rāng*.

Part. *rānrān*, *rānāsī*.

Pres. *rānōḍḍūk*.

Agent, *rānzēā*.

Imperf. *rānōḍḍūgik*.

unmū, take

Fut. *unāḍḍk*.

Past, *ungidk*.

Neg. *mā ung*.

Part. *unun*, *unāsī*

Pres. *unōḍḍūk*.

Agent, *unzēā*.

riṇmū, say

Fut. <i>riṇāḍk.</i>	Past, <i>riṇgidk.</i>
Neg. <i>ma riṇg.</i>	Part. <i>riṇriṇ, riṇāḥsī.</i>
Pres. <i>riṇōḍūk.</i>	Agent, <i>riṇzēā.</i>

lanmū, do

Fut. <i>lanāḍk.</i>	Past, <i>langidk.</i>
Neg. <i>ma lang.</i>	Part. <i>lanlan, lanāḥsī.</i>
Pres. <i>lanōḍūk.</i>	Agent, <i>lanzēā.</i>

nēmū, know

Fut. <i>nēāḍk.</i>	Pres. <i>nēōḍūk.</i>
Neg. <i>mā nēk.</i>	Past, <i>nēgidk.</i>

karmū, bring

Fut. <i>kārāḍk.</i>	Past, <i>kārgidk, kārg.</i>
Neg. <i>mā kārg.</i>	Part. <i>kārkar, kārāḥsī.</i>
Pres. <i>kārōḍūk.</i>	Agent, <i>kārzēā.</i>

kēmū, give

Fut. <i>kēpāḍk.</i>	Past, <i>kēkidk</i> or <i>kēḍk.</i>
Neg. <i>mā kēik, mā kēk.</i>	Part. <i>kēkē, kēpāḥsī.</i>
Pres. <i>kēōḍūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōḍūgik.</i>	

baumū, go

Fut. *baupāḍk*, etc., regular, or as follows :—

1. <i>bau-dk.</i>	1. <i>-miṇ.</i>	1. <i>-miṇ.</i>
2. <i>-n.</i>	1. <i>-siṇ.</i>	2. <i>-ī.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-śh.</i>
Neg. <i>māg</i> or <i>mā bauk,</i>	Past, <i>bāṇikidk.</i>	
<i>mā baun, mā bau, etc.</i>	Part. <i>baubau, baupāḥsī.</i>	
Pres. ind. <i>bāupāḍūk.</i>	Agent, <i>bautsēā.</i>	
Imperf. <i>bāupāḍūgik.</i>		

phyōmū, take away

Fut. <i>phyōpāḍk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō, phyōpāḥsī.</i>
Pres. <i>phyōpāḍūk.</i>	Agent, <i>phyōtsēā.</i>

gyāmū, wish

Pres. *gyāpādūk*.

Agent, *gyātsēā*.

Part. *giāusī*, on wishing.

shūmū, slaughter, kill

Fut. *shūpādk*.

Pres. *shūpādūk*.

Imperat. *shūpt*, plur. *shubī*.

Past, *shūp-kidk*; 2nd sing. *-kin*; 3rd sing. *shūmik* or *shumīktō*; 1st plur. *shup-kinmīn*; 2nd plur. *-kī*; 3rd plur. *shumige*.

shūnmū, become alive

Past, *shūngidk*.

lanmu, speak

Fut. *ladpādk*.

Past, *ladkidk*.

Neg. *mā ladk*.

Part. *lālā*, *lātpāsī*.

Pres. *ladpādūk*.

Agent, *lātsēā*.

tānmū, come

Fut. 1. *tutp^a-tk* or
tutpā-tk.

1. *-nmīn*.

1. *-nmīn*.

2. *-n*.

1. *-sin*.

2. *-ī*.

3. *-d*.

2. *-c*.

3. *-sh*.

Neg. *mā tūt^k* or *tutk*, etc.

Imperat. *zhār*.

zhiric

zhirī.

Neg. *tha zhar*.

Pres. ind. *tutpādūk*.

Imperf. *tutpādūgik* or *tutpādūgik*.

Past 1. *tut-kidk* or
tut-kidk.

1. *-kinmīn*.

1. *-kinmīn*.

2. *-kin*.

1. *-kisin*.

2. *-kī*.

3. *-k*.

2. *-kic*.

3. *-kī*.

Part. *tuttū*, having come; *tutpāsī*, while coming.

Agent, *tutsēā*.

kūnmū, call

Fut. *kutpādk*.

Part. *kuku*, *kutpasī*.

Pres. *kutpādūk*.

Agent, *kutsēā*.

Past, *kutkidk*.

rōshñmu, take a huff, be angry

Fut. *rōshñtpădk*. Part. *rōshñtpăsi*.

Pres. *rōshñtpăḍūk*. Agent, *rōshñtsēā*.

Past, *rōshñtkidk*; 3rd sing.

rōshidk; 3rd plur.

rōshidkē.

dēmū, go

Fut. *dēădk*. Part. *dēpăsi*.

Pres. *dēḍūk*. Agent, *dēzēā*.

Past, *dēdk*; 2nd sing. *dēn*;

3rd sing. *dēg* (the rest

like *tatk*, I was).

dakcimū, remain

Fut. *dakcădk*. Part. *dakcisi*.

Past, *dak-cigidk*; 2nd sing. Agent, *dakcizēā*.

cigin; 3rd sing. *cig*, etc.

ēmū, ask

Past, *ēgidk*; 3rd sing. *ēmig*; 3rd plur. *ēmige*.

dāmu, happen, become

Fut. *dāădk*. Part. *dāda*, *dāōsi*.

Pres. *dāḍūk*. Agent, *dātsēā*.

Past, *dākidk*; 3rd sing.

dāk; 3rd plur. *dākē*.

sōmzēāmu, explain, cause to understand

Fut. *sōmzēăădk*. Part. *sōmzēăōsi*.

Pres. *sōmzēăḍūk*. Agent, *sōmzēăzēā*.

Past, *sōmzēăgidk*.

tañmu, see

Past, *tañgidk*; 3rd sing. *tañmig*.

khīmu, see

Fut. *khīădk*. Past, *khīgidk*.

Imperat. *khīā*. Part. *khīăsi*.

Pres. *khīḍūk*. Agent, *khīzēā*.

ṭhūrīnmu, run

Part. *ṭhūriri*, having run.

grīnmū, be satisfied

Part. *grikgrī* (for *grīgrī*). Agent, *gristēā* (for *gritsēā*).

pōrēnmū, be obtained

Past, *pōridgidk*; 3rd sing. *pōridk*.

COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

zāmū ḍūgidk, I had to eat; *zāmū ḍūk*, I have to eat.

hānmu ḍūg, he had to beat; *hānmu ḍū*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ēā*, thus: *zāzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *g^a mǎ dānzadk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyāmig*, from *gyāmu*, wish; *gyāmig* literally means "wished". The same form is used in Central Kānaurī, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

tī tūn gyāmig, it is advisable to drink water.

nōu hān gyāmig, him to beat is advisable (one should beat him).

khāē zām gyāmig, one should eat bread.

añ baup^an rīgra gyāmig, my father-to servants are advisable (my father wants servants).

romī' ānzān shūm kūlī gyāmig, the-day-after-to-morrow
me-to three *qulis* (coolies) are-advisable (I want
three coolies the day after to-morrow).

cōrī mā lan gyāmig, theft not to-do is-advisable, one
should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily
means desirous.

nāb tūn gyāts, to-morrow to-come is-advisable (one
ought to come to-morrow).

NUMERALS

- | | |
|-----------------------|------------------------------------|
| 1. <i>īdd.</i> | 33. <i>nīzā sōrūm.</i> |
| 2. <i>nīsh.</i> | 40. <i>nīsh nīzā'.</i> |
| 3. <i>shūmm.</i> | 49. <i>nīsh nīzā zgūī.</i> |
| 4. <i>pū.</i> | 50. <i>nīsh nīzā sāī.</i> |
| 5. <i>nā.</i> | 56. <i>nīsh nīzā sōrūk.</i> |
| 6. <i>ṭugg.</i> | 60. <i>shūm nīzā.</i> |
| 7. <i>stīsh.</i> | 64. <i>shūm nīzā pū.</i> |
| 8. <i>rāī.</i> | 70. <i>shūm nīzā sāī.</i> |
| 9. <i>zgūī.</i> | 79. <i>shūm nīzā sōzgzūī.</i> |
| 10. <i>sāī.</i> | 80. <i>pū nīzā.</i> |
| 11. <i>sūl.</i> | 87. <i>pū nīzā stīsh.</i> |
| 12. <i>s'nīsh.</i> | 90. <i>pū nīzā sāī.</i> |
| 13. <i>sōrūm.</i> | 98. <i>pū nīzā sōrai.</i> |
| 14. <i>sōpū.</i> | 100. <i>rā.</i> |
| 15. <i>sonā.</i> | 200. <i>nīrā'.</i> |
| 16. <i>sōrūk.</i> | 300. <i>shūmrā'.</i> |
| 17. <i>sōstīsh.</i> | 400. <i>pūrā'.</i> |
| 18. <i>sōrai.</i> | 500. <i>nārā'.</i> |
| 19. <i>sōzgzūī.</i> | 600. <i>ṭugrā.</i> |
| 20. <i>nīzā'.</i> | 700. <i>stīshrā'.</i> |
| 21. <i>nīzā īdd.</i> | 800. <i>rairā'.</i> |
| 22. <i>nīzā nīsh.</i> | 900. <i>zgūrā'.</i> |
| 30. <i>nīzā sāī.</i> | 579. <i>nārāshūm nīzā sōzgzūī.</i> |

It will be seen from the above that the numbers are
very regular.

PREPOSITIONS

(Nearly all govern the genitive.)

<i>nñum, nñums</i> , after, behind (gen.).	<i>den</i> , upon (gen.).
<i>õm, õms</i> , before, in front of (gen.).	<i>-p^an, -p^a, -p, b^a, -z^an</i> , to, in, etc. (gen.).
<i>něõrč</i> , near (gen.).	<i>dõā'</i> , near, with (gen.).
<i>stāñ</i> , up to.	<i>dõāch</i> (compounded of <i>dõā'</i> and <i>ch</i> , from), from (gen.).
<i>zā</i> , up to, as far as.	<i>ch^an</i> , under (gen.).
<i>tāĩē</i> , for sake of, on account of, because of (gen.).	<i>rñn</i> , along with (gen.).

CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional particle *mă*; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

ka tñmma gũ kanz^an paisč kēpñčdk, thou come-if,
I thee-to *paisa* will give (if you come I will give
you a pice).

ka zhũ kāmăñ lñmma gũ paisa rññčdk, if you do this
work I will give (someone else) a pice.

ka zhũ kāmăñ chĩmă lñmma gũ paisa mč kēk, thou this
work nothing do-if (i.e. if you do not do this work)
I will not give you a pice. *chĩma*, something-not,
corresponds to Hindi *kācch nāhĩ*.

ka tñnmă gũ kanzđn paisa kētsčdk or *kēnu đūgidk*, if
you had come I should have given you a pice.
The apodosis might be *nõ paisa kēmũ đūg*, he
would have given a *paisa*. See next paragraph.

THE PRODIGAL SON

idd mīū nish chanē dū: zigits chanēs āno
 one man-of two sons are: little son own
 baup^an lanmig, "kan māl chōgyān ān
 father-to said, "thy property-of whatever my
 hīsāū tutp^ad ānz^an ket." Dōs ānō māl
 part will-come me-to give." He own property
 kānⁱmig. its^ab dīhārē nūm zikē chanēs ts^ai
 divided. Few days after little son all
 ip^anī zāmī lānmig, d^ar warkō bauke: dhūā
 one-to together made, far far went: there
 aṇēntū māl māz kāmān lānlān ts^ai
 own property evil work having-done all
 wēnmigē: kharts spyūkshis dō mūlkau kāl
 wasted: expense wasted that country-in famine
 bauktō, gāṭā hācig. dō mūlkō idd nīzēū
 went, small became. That country-of one dweller
 dōā' bauktō, dōs ānū rimēn-p^a suṅgrā rōānmū
 near went, he own fields-to pigs to-graze
 shēnmiktō: dōs gyāpādū suṅgrāū phīkēāshīzau
 sent: he wishing-is pigs-of left
 shētō zāz^a ghrīmū gyāts tatk, hātisī
 husks having-eaten satisfied-to-be wishful was, anyone
 nōp^an mā rānōḍūgē: tērābēān yhād dēy
 him-to not giving-was: whenever remembrance went
 dōp^a lonmig "ān bōnū dōā' tē rigrā
 him-to said "my father near how-many servants
 t^ash nōgōs grik stān khāē zaush, gu
 are they being-satisfied up-to bread will-eat, I

zhōā' ōnōn shīēdk: gū āncis ān baū dōā'
 here hungry died: I having-risen my father near
baupādk nōp lādpādk 'hē ān baū, kan
 will-go him-to will-say 'O my father, thy
Pārmēshūrū gūnā lantādk, kan chañ nīmū
 God-of sin doing-am-I, thy son to remain
lātk mā dakcigidk, ka idd anžān rigrā tāc'."
 worthy not I-became, thou one me-to servant place-me'."
nō wārko tāt nō baus nōpān tañmig nōs
 he far was his father him-to saw, he
thūrīrī ānō ranpā tsummig. Chañēs āno
 having-run own neck-to held. Son own
baupān lanmig: "hē ān baū kan Pārmēshūrū
 father-to said: "O my father, thy God-of
gūnā lantādk kan chañ nīmū lātk mā
 sin doing-am-I thy son to-be worthy not
dakcigidk." Baus rigrantū lanmig "tsāi ōzh
 I-became." Father servants-to said "all than
dhām k gas kārī zhupān skaī, guṭpā pratsō
 good garment bring him-to put-on, hand-to finger-of
kānnits ranī, bānō shpauñō ranī, yōkshiz āzh
 ring give, foot-in shoe give, fat goat
kārī shubī, zāzā khūsī hācīmīg, chū zhu
 bring kill, having-eaten happy to-be, why this
ān chañ shīshī tāt hōtsē shuñ,
 my son having-died was, now became-alive,
bībī tāt hōtsē pōrīdk". nauū tēg
 having-gone was now was obtained ". His big
atē rinbā tāt kimū nēōrā tutpāsī
 big-brother field-in was house near on-coming
gāz bāzu wāz thasmīg: idd rigrāpān
 singing playing-of sound heard: one servant-to

kuku ēmig "chög dāda?" nös
 having-called asked, "what having-happened?" he
ring kan bhāets tutk, kan baus yōkshiz
 said "thy little-brother came, thy father fat
āzh shūmig nauñ tāiē dhāmk rāzi khūsī
 goat killed that on-account-of good well happy
chūksishis". No rōshishī kubō bō māg:
 met". He having-got-angry house-in go will-not-go:
nōu bauñ bāira baubau sōmzēaudū: nös
 his father out having-gone explaining is: he
ānū bau lanmig "khiū hōtsē nīd bōrshān
 own father-to said, "Look now so-many years
kan palē langyīdk kā' tērbē bākhārū māts mā
 thy service I-did thou ever goat's kid not
kēkin gū ān kōndēā rān khūsī lunēdk, hōtsē
 gavest I my friends with happiness will-make, now
kan chañ tutu nös kan mālā ūdēāmig
 thy son having-come he thy property made-fly
ka nauñ tāiē yōkshiz āzh shupkin."
 thou him on-account-of fat goat killedst."
ānū baus lanmig "hē chañ kā t^a bārābāl
 Own father said, "O son thou then regularly
ān rān ton, chāgyāñ ān tō kan tō, khūsī
 me with art, whatever mine is thine is, happiness
lanmig khūsī hācīmig dhāmk t^at (or lan gyāmig
 to-do happy to-become good was (to-do fitting
 and *hācīs gyāmig*), *chū kan zhu bāz shīshī*
 become fitting), why thy this brother having-died
t^at hōtsē shūng, bībī t^at, hōtsē pōrēdk."
 was now lived, having gone was now met."

For notes see after the following sentences.

SENTENCES

1. *Kan nāmāñ chög dūn?* Thy name what is?
2. *Zhū rāñđ tē bōrshāñ bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōäch K^ashmīr zā tē wārkh tottō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kib^a) tē chañē dū?* Thy father's house-in how-many sons are?
5. *G^a tōrō bādō wārkhōzh winin tīrāk.* I to-day very far-from walking came.
6. *Añ bauū-tsēō chañēn dōr zhū rinzū zhañi hācī.* My uncle-of son with his sister's marriage became.
7. *Añ kib^a chōg rāñu zīn tō.* My house-in white horse's saddle is.
8. *Naū pūsh^ttiñō zīn tsūt.* His back-on saddle tie.
9. *G^a naū chāñū badō hañgidk.* I his son-to much beat.
10. *Nō dōkhāñū den lanē zē tsālēaudūsh.* He hill on cows, goats grazing is.
11. *Nō bōññū ch^añ rāñū dēn shōkshīs.* He tree under horse on riding is.
12. *Nauū bāz āñū rinzōjh tēg tau.* His brother own sister than big is.
13. *Nōū maulāñ nish rūpēāz po paulī tau.* Its price two rupees four two-annas is.
14. *Añ bāū zikits kib^a nīād.* My father little house-in remains (lives).
15. *Nōp^añ nō rūpēā rāñ.* Him-to those rupees give.
16. *Nō rūpēā nōu dōäch ūnn.* Those rupees him from take.
17. *Nōp^añ z^añ hañōh^añō būshis tsūtsū tāō.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khūā ōjh tī tōāth.* Well from water draw (sing.).
19. *Añ ōms pāī.* My before walk.
20. *Hātu chan kan nīums tūtpāđū?* Whose son thy behind comes?

21. *Ka hātū dōāch mōlān ungin?* Thou whom from (with) price tookest?

22. *Dēshānū sāūkārū dōāch.* Village of banker from.

NOTES

Prodigal Son.—*chañe dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rāñmu* means give to a third person. *īp^anī*, from *idd p^an*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātū hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phikēāshīzau*, lit. what is spit out, gen. of pass. part. *phikēāshis*, from *phikēāmu*, spit. *hātisī*, lit. who? used for “anyone”. *tāc*, place me, *c* is “me”, inf. *tācimu*, place me. *gud-p^a* for *gud-p^an*, to the hand. *hācimig*, the form of infinitive found in the Standard dialect. *yōkshiz*, pass. part. from *yōñmu*, rear, nourish. *yōkshiz* for *yōkshis*, which is for *yōñshis*. *rinb^a* for *rin-p^a*, to or in the field. *dādā*, conj. part., having happened, for past tense. *nōs māl ūdēūmig*, he made fly thy property, “he” used for “who”, demonstrative for relative.

Sentences.—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bārā*, with dental letter for cerebral or from Kōcī *bōrī*, *bōhrī*, very. *wārközh*, *zh* or *ch* means “from”. 10, *tsālēaudūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rinzōjh*, *jh* for *zh* or *ch*, the ablative ending “from” to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rāñ*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōāth*, imperat. of *tōñmu*, bring out. 19, *pāī*, imperat. of *pamu*, walk.

VOCABULARY

Many words used in Lower Kānauri are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, *den*, w. gen.
 advisable, *gyāmug*, w. verbal noun; see "wish".
 after, *n̄lum*, *n̄lums*, w. gen.
 alive, become, *sh̄uimū*.
 all, *ts^ai*.
 along with, *rañ*, w. gen.
 always, *bārābāl*.†
 am, *t^adk*, *t^atk*, *ḍūk*; see grammar.
 angry, become, *roksh̄inmu*, *rōsh̄inmu*.†
 anna (two) bit, *pauli*†; cf. Panjabi *paulī*, four annas.
 anything, *chī*.
 arise, *āncimu*; arise up, *den āncimu*.
 arrive, *bonmū*.
 ask, *ēmū*.
 ass, *phōts*.
 back, n., *p̄sh̄tiñ*, *pōsh̄tiñ*.†
 bad, *māz*, *māz*.
 banker, *sāūkār*.†
 bear, n., *hom*.
 be; see "am", "become".
 beat, *h^aimū*.
 beautiful, *dām̄k(h)*, *dhām̄k(h)*; see "good".
 because, *tāīē*, w. gen.
 become, *hācimu*, *dāmū*; see "happen".

bed, *māzau*.†
 before, *ōm*, *ōms*, w. gen.
 behind, *n̄lum*, *n̄lums*, w. gen.
 beside, *dōā*, *nēōrā*.
 big, *tēg*.
 bind, *tsūnmū*.
 bitch, *kukrī*.†
 blunt, *ma rask*.
 body, *ḍēāñ*.
 book, *kātāb*.†
 boy, *chañ*.
 bring, *k^armū*.
 broad, *khāē*.
 brother, older than person spoken of, *atē*; younger than person spoken of, *bāits*, *bhāēts*†; see "sister".
 buffalo, *maīsh*.†
 bull, *dāmā*; bullock, *rād*.
 butter, *mār*; buttermilk, *bōt*.
 call, *kūnmū*.
 camel, *ūt*.†
 cat (male), *p̄rush*†; (female), *p̄rushī*.
 clean, *dēwāsh*.
 clever, *hūsh̄iār*.†
 cock, *kūkra*.†
 cold, *lisk*.
 come, *tūnmū*.
 country, *mūlk*.†
 cow, *h^azh*; collective plur. *lanē*.

- daughter, *cīmē*.
 day, daytime, *lāi* ; by day, *lāi* ;
 a day, *dīhār†* ; see "to-day",
 "to-morrow".
 die, *shimū*.
 distant, *warkō*, *d^ar†*
 divide, *kañmu*.
 do, *länmu*.
 dog, *kūi* (pronounced *kwee*) ;
 see "bitch".
 drink, *tūñmu* ; cause to drink,
 stūñmu.
 dwell, *nīmū*, *tōshmu*.
 ear, *kāññ.†*
 eat, *zāmū* ; give to eat, *khāē*
 rāñmū.
 egg, *lic*.
 eight, *rāi* ; eight hundred, *rairā'*.
 eighteen, *sōrañ*.
 eighty, *pū nīzā'*.
 eject, *tōnmū*.
 elephant, *hathī.†*
 eleven, *sīd*.
 explain, *sōmzēāmu.†*
 eye, *mīñ*.
 face, *stāu*.
 fall, *q^anmū*.
 famine, *kāl.†*
 far, *warkō*, *d^ar†* ; as far as,
 stāñ, *zā*.
 father, *bāo.†*
 few, *gāṭō*, *its^ab*.
 field, *rīñ*, *rīm*.
 fifteen, *soñā*.
 fifty, *nish nīzā sāñ*.
 fight, *tsūmshimu* ; see "hold".
 finger, *prats*.
 fish, *matshī.†*
 five, *nā* ; five hundred, *nārā'*.
 flee, *bāūmū*.
 foot, *bañ*.
 for, *tāiē*, w. gen.
 forty, *nish nīzā'*.
 four, *pū* ; four hundred, *pū rā*.
 fourteen, *sōpu*.
 fox, *shāl.†*
 from, *dōāch*.
 (in) front of, *ōm*, *ōms*, w. gen.
 fruit, *shū*, *shō*.
 garment, *gas*, gen. *gazū*.
 ghi, *mār*.
 give (to me or you), *kēmū* ; (to
 him or them), *rāñmū*.
 go, *dēmū*, *baumū*.
 goat (he-goat), *āzh*, *āj* ; (she-
 goat), *bākkār*, *bākhār†* ; col-
 lective plur., *zē*.
 good, *dām(h)*, *dhām(h)*,
 dēwāsh.
 graze, *rōāñmu*.
 hair, *krā*.
 happen, *dāmū* ; see "become".
 happiness, *khūsī.†*
 happy, *khūsī.†*
 hand, *guḍ*.
 he, *nō*, *nau*.
 head, *bāl.†*
 healthy, *rāzī.†*
 hear, *thāsmu*.
 hen, *kūkrī* ; see "cock".
 hence, *zhōāch*.
 her, *nōū*.
 here, *zhōā'*, *zhōā'*.
 high, *rāñkh*.
 hill, *qōkhāñ.†*
 his, *nōū*.
 hold, *tsūmmū* ; see "fight".
 horse, *rāñ(h)*.

hot, *zhōg*.
 house, *kim*.
 huff, take a, *rokshinmu*,†
 rōshinmu.
 hundred, *rā*.
 hungry, *ōnōn*.
 husband, *dāts*.
 husks, *shēto*.
 I, *gū*, *g^a*.
 if, *-ma*.
 ignorant, *lāṭā*.
 iron, *rān*.
 jungle, *dzāngāl*.†
 keep, *tāmū*.
 kill, *shumū*.
 kite, *dānshūrā*.
 know, *nēmū*.
 lazy, *māz*, *māz*.
 learn, *hāshimū*.
 leopard, *thār*.
 little, *ziguts*, *dziguts*, *gāṭō*, *zikē*;
 a little, *dāk^ats*, *dāmri*, *thōra*.†
 live (dwell), *nīmū*, *tōshimū*;
 (be alive), *shinimū*.
 load, *bārān*.†
 look, *khīmū*, *taimū*.
 man, *mī*, *chāānmī*.
 maize, *zāār* (Hindi *jār*,
 millet).†
 make, *bōnēmū*,† *lunmū*.
 mare, *rān(h)*.
 meat, *shā*.
 meet, *chūkschimū*.
 milk, *kherān*.
 mother, *āō*.†
 moon, *gōlsān*.
 much, *bōdī*†; see "very".
 name, *nāmān*.†
 near, *nēōrā*.†

necessary, verb subst. with
 infin.
 neck, *rān*.
 night, *shupā*.
 nine, *zgūī*; nine hundred,
 zgūrā.
 nineteen, *sōzgūī*.
 ninety, *pū nīzā* sāl.
 no, not, *ma*, w. imp. *tha*.
 nose, *stakūts*.
 nothing, *chī ma*.
 now, *hōtsēī*.
 obtained, be, *pōrēmū*,† *chūk-*
 shimū; see "meet".
 oil, *tēlān*.†
 one, *īdd*.
 ought, *gyāmug*, w. verbal noun.
 our (thine and mine), *kashū*;
 (his and mine), *nīsū*; our,
 plur., *kīshū*.
 outside, *bāra*.†
 own, *ānū*.
 part, *hīsān*.†
 pen, *kālām*.†
 pice, *paisā*.†
 pig, *suīra*.†
 place, v. tr., *tāmū*.
 plain, *sōlā*.
 price, *maulān*.†
 proper, *gyāmug*.
 property, *māl*.†
 put, *tāmū*; put on (clothes),
 skāmū; put out, *tōnmū*.
 quickly, *hāzān*.
 rain, *lagdo*.
 read, *pōrismū*.†
 rear, v. tr., *yōnimū*.
 recognize, *shēsīmū*.
 remain, *dakcimū*.

remembrance, *yhād*.†
 ride, *shōkshimu*.
 river, *sōmūdrān*†; see "stream".
 ring, *kañmits*.
 rise, *āncimu*; rise up, *den āncimu*.
 run, *ṭhūrinmu*; run away, *baumū*.
 rupee, *rupēā*.†
 saddle, *zin*.†
 (for) sake of, *tāiē*.
 satisfied, be, *grñmu*.
 say, *l'nmu*, *riñmu*.
 see, *tañmu*, *khīmū*.
 seed, *biāñ*.†
 seven, *stissh*; seven hundred, *stish rā'*.
 seventeen, *sōstish*.
 seventy, *shām nīzā sāi*.
 sharp, *rask*.
 servant, *rigrā*.
 service, *palē*.
 she, *nō*, *nau*.
 sheep, *khās*.
 shepherd, *pālā*.†
 shoe, *shpauno*.
 shopkeeper, *sāūkār*.†
 sin, *gāñā*.†
 sister, *riñs*; older than person referred to, *dāē*†; younger than person referred to, *bāits*, *bhāēts*†; see "brother".
 sit, *tośhmu*.
 six, *ṭugg*; six hundred, *ṭugrā'*.
 sixteen, *sōrūk*.
 sixty, *shām nīzā'*.
 slay, *shumū*.
 sleep, *yāñmu*.
 small, *dzigits*, *zigits*, *zikē*.

sound, *wāz*.†
 speak, *riñmu*, *l'nmu*.
 spit, *phikēāmu*.
 star, *kar*.
 stomach, *pēṭāñ*.†
 storm, *lāñ* (different from *lan*, wind).
 stream, *gāḷāñ*†; see "river".
 sun, *win*; sunshine, *win*.
 sweet, *thīg*.
 take, *ūnmū*; take away, *phyōmū*.
 ten, *sāl*.
 than, *āzh*, *ōzh*, *ōjh*.
 that, pron., *nō*, *nau*.
 then, *dūā'*, *dhūā'*.
 they, *nōgau*.
 thief, *cōra*.†
 thirteen, *sōrūm*.
 thirty, *nīzā' sāi*.
 this, *zhū*.
 thou, *ka'*.
 three, *shūmm*; three hundred, *shūmrā'*.
 thy, *kan*.
 tie, *tsūnmū*.
 to, *-p^añ*, *-p^a*, *-p*, *-b^a*, *z^añ* w. gen., *dōā'* w. gen.
 to-day, *tōrō*.
 to-morrow, *nāb*; day after—, *rōmī*; day after that, *pāi*;
 fifth day, *ēi*; sixth day, *cēi*.
 tongue, *lē*.
 tooth, *gārē*.
 town, *bāzār*.†
 tree, *bōṭāñ*.†
 twelve, *s^anish*.
 twenty, *nīzā'*.
 two, *nish*; two hundred, *nīrā'*.

ugly, *māz*, *māz*.
 under, *chan*, w. gen.
 understand, cause to, *söm-zəamu*.†
 upon, *den*, w. gen.; up to, *stān*, *zā*.
 upwards, *den*.
 very, *bādō*,† *Kōcī bōrī*.
 village, *gaunyān*,† *dēs_hān*.†
 walk, *pāmu*.
 wasted, be, *spyuk_{sh}imu*.
 water, *tī*.
 way, *om*.
 we (thou and I), *kashū*; (he and I), *nsī*; we, plur., *kīshū*.
 well; see "health", "good".
 what, *chog*; whatever, *chogyān*, *ch^agyān*.
 wheat, *zōd*.

when, *tērbē*, *tērābē*; whenever, *tērābēān*.
 where, *hām*.
 white, *chōg*.
 who, *hätt*, *hät*.
 why, *chū*.
 wife, *tsētsī*.
 wind, *lan*; see "storm".
 wish, *gyāmu*; see "ought".
 with, beside, *dōā*; along with, *rañ*, both w. gen.
 woman, *tsētsmī*.
 worthy, *lāik*.†
 write, *cēmū*.
 year, *bōrshān*.†
 yesterday, *mōē*; day before—, *rī*; day before that, *mīanē*.
 you, dual, *kīsī*; plur., *kī*.
 your, dual, *kīsū*; plur., *kīn*.

CHITKHULI

Far up the valley of the Böspa River, which enters the Sātlāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chītkhūl and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call “Chītkhūli”, is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēb̄rskad, still awaits investigation. It is a remarkable fact that Chītkhūli is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāna in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k'* is more of a *k* than in Standard Kānaurī, and so is always here printed *k'*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k'* and not *g'*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g'*.

The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli does not appear to have as many forms for declension and conjugation as other Kānauri dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added -*ǎ* to the nominative, *rǎnǎ*, to a horse. *aū*, father, adds -*ē* for the genitive; *mī*, man, does not change for the plural. Contrary to the custom of Standard Kānauri and Lower Kānauri there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānauri type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gā*, I; *kan*, thou; *yō*, he or this; *sū*, *sīgē*, who? have the same forms in the plural. It is noteworthy that *sū*, who, is found also in Pūrik, though not in Kānauri. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds -*tēk'* to the present form *tō* (shortened to *tō*), and is declined -*tēk'*, -*tēn*, -*te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in -*nōk'* and an indeclinable in -*ā* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānauri generally the forms in use with negatives are often contracted. The form in -*nōk'* conjugates thus: *nōk'*, -*nōn*, -*nō*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-ī*, and another, which changes for the different persons, ending in *-k'*; thus we have *tāṇdik'*, saw (*-en*, *-e*), *thasik'*, heard (*-en*, *-e*), *rōdek'*, went (*-en*, *-e*). This last ending corresponds to the Standard Kānaurī ending *-duk'*, as in *pōredak'*, was obtained.

The common Standard Kānaurī and Lower Kānaurī endings for the future and past are—

Fut. Standard Kānaurī,	Lower Kānaurī, <i>-ādk</i> .
	<i>-tok'</i> .

Past, Standard Kānaurī,	Lower Kānaurī, <i>-gyidk</i> ,
<i>-ak'</i> or <i>-shid</i> .	<i>-kyidk</i> .

In the sentences will be noticed *tañci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānaurī, the object “you”—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānaurī, i.e. it may indicate the second dual, “go ye two.” The *s* in *das*, give, may also have a special meaning.

NOUNS

rāñ, horse

Gen. *rāñ*.

Dat. *rāñā*.

Acc. *rāñ*.

aū, father

Gen. *aūe*.

Acc. *aū*.

mī, man, plur. *mī*.

PRONOUNS

1st Person

gā, I.

plur. *gā*, we; (excluding thee?) *nī*.

āge, *nī*, *nīē*, my.

dual, *nūnñ*, thou and I.

nīshī, he and I.

2nd Person

kan, thou.

plur. *kan*, you.

kā, thy.

3rd Person

yō, he, this.

plur. *yō*, they, these.

yō, his, of this.

VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hě̃n*, *tā*, *tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tōtěk'</i> , I was.	<i>tōtěk'</i> , we were.
<i>tōtēn</i> , thou wast.	<i>tōtēn</i> , you were.
<i>tōte</i> , he was.	<i>tōte</i> , they were.

Cf. Standard Kānaurī *tok'*, I am ; *ton*, thou art ; *to'*, he is, etc. ; *tokek'*, I was ; *token*, thou wert ; *toke'*, he was, etc.

Lower Kānaurī, present, *t^{adk}*, *ton*, *tō*, etc. ; past, *totkyidk*, *tōtkyin*, *totk*, etc.

Other verbs.—The chief forms which I noticed will be seen in the following table :—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pūs</i> , <i>p^s</i> .	<i>pūs-</i> , <i>p^s-nōk'</i> , <i>pūsā</i> , <i>p^sā</i> .	
drink.	<i>tūñ</i> .	<i>tūñnōk'</i> , <i>tūñā</i> .	<i>tūñ</i> .
see.	<i>tañ</i> .	<i>tañnōk'</i> , <i>tañā</i> .	<i>tañdik'</i> , <i>tañi</i> ?
eat.	<i>zāñ</i> .	<i>zāñnōk'</i> , <i>zā</i> .	<i>zāñ</i> .
go.	<i>rō</i> , <i>roc</i> .	<i>rō</i> , <i>rōā</i> .	<i>rōdek'</i> , <i>rōñ</i> .
come.	<i>dyā</i> .	<i>tūñnōk'</i> , <i>tañ</i> , <i>tōā</i> .	<i>tūñh</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik'</i> , <i>thai</i> ?
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>das</i> .	<i>dā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows :—

- | | |
|-----------------------------------|----------------------------------|
| 1. <i>tūñnōk'</i> , I will drink. | <i>tūñnōk'</i> , we shall drink. |
| 2. <i>tūñnōñ</i> . | 2 and 3 probably the same |
| 3. <i>tūññō</i> . | as the singular. |
| 1. <i>tañdik'</i> , I saw. | <i>tañdik'</i> , we saw. |
| 2. <i>tañden</i> , thou sawest. | 2 and 3 probably the same |
| 3. <i>tañde</i> , he saw. | as the singular. |

Similarly are conjugated words like *thasik'*, heard ; *thasik'*, *thasen*, *thase* ; and *thatek'*, struck ; *thatek'*, *thaten*, *thate*.

SENTENCES

1. *Gā dā mǎn.* I will not give.
2. *Gā rǎa mǎn.* I will not go.
3. *Gā tǎ̀na mǎn.* I will not drink.
4. *Gā zū mǎn.* I will not eat.
5. *Gā pǔsā mǎn.* I will not sit.
6. *Gā thaci mǎn.* I did not strike (you?).
7. *Gā tañci mǎn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānaurī?
8. *Gā kǔn zaī.* I ate bread.
9. *Gā kǔn zaī mǎn.* I did not eat bread.
10. *Atē kǔn zaī.* (My) brother ate bread.
11. *Atē kǔn zaī mǎn.* (My) brother did not eat bread.
12. *Gā ma tañdik'.* I did not see.
13. *Gā ma thasik'.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyǎ mǎn.* I am not a Kanet.
16. *Gā dǔā' tōtēk'.* I was there.
17. *Kan dǔā' tōtēn.* Thou wert there.
18. *Yō dǔā tōtē.* He was there.
19. *Gā nishi mǐ dǔā' tōtēk'.* We-two men were there.
20. *Nīnīn dǔā' tōtēk'.* We (thou and I) were there.
21. *Gā tī tūī.* I drank water.
22. *Gā tī tūī mǎn.* I did not drink water.
23. *Nyūcū kǔn zānō.* Afterwards bread he will eat.
24. *Kan gō hǎnnā.* Thou where livest?
25. *Kan tsē gō rōī.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā ōbī tōā (or tūnōk').* I to-morrow will come.
28. *Kan hamē tūthī.* Thou when camest?
29. *Gā nēī tūthī.* I yesterday came.
30. *Yō nēī tūthī.* He yesterday came.
31. *Nīsh mǐ nēī tūthī.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mī nēi rōi.* Two men went yesterday.
34. *Yō mī māshrō tā.* This man bad is.
35. *Yō mī zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō tau mān.* He does not (or will not) come.
39. *Kan sū taunden.* Thou whom sawest ?
40. *Yō sū tañlē.* He whom saw ?
41. *Yā yō mī sigě hēn.* Many these men who are ?
(who are all these men ?).
42. *Rō, ma na thā.* Go, or I will strike (go, not if, I will strike).
43. *Yō nēi bāyā thatē.* He my younger brother beat.
44. *Yō sigě?* This who ?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbi gā Pañē rau.* To-morrow I to Pāngī will go.

VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>aũ</i>	<i>apa, bon, bau,</i> <i>bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āō</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i>	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i>	
boy	<i>āci</i>	<i>ḍēkhrā, śharā,</i> <i>latū, chañ</i> (= son)	<i>chañ</i>	<i>phrū, būtshā.</i>
girl	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>ḍēkhr, laṭi.</i> <i>tshētshāts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>tshēs mī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsēt sī</i>	
dog	<i>khuī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāñ</i>	<i>rāñ</i>	<i>rāñ(h)</i>	<i>štā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, śhū.</i>
house	<i>kym</i>	<i>kim</i>	<i>kim</i>	<i>khyañma.</i>
bread	<i>kūñ, rōṭṭē</i>	<i>rōṭh</i>	<i>khāē</i>	<i>ṭākī, ṭarkī.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāñ</i>	<i>(s)tō</i>	<i>stāū</i>	<i>rdoñ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g^a</i>	<i>gu, g^a</i>	<i>nā.</i>
my	<i>āge, nī, nīē</i>	<i>añ, añu</i>	<i>añ</i>	<i>ññī.</i>
thou	<i>kan</i>	<i>ka</i>	<i>ka'</i>	<i>khērāñ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>ju</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo (thou and I)	<i>nīññ</i>	<i>kash^añ</i>	<i>kashū</i>	
we two (he and I)	<i>nīshī</i>	<i>nīshī</i>	<i>nī sī</i>	
we (plural)	<i>gā</i>	<i>kīsh^añā'</i>	<i>kīshū</i>	<i>ñatāñ.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee ?)	<i>nī</i>	<i>nīnā'</i>		<i>nāca.</i>
you	<i>kan</i>	<i>kinā'</i>	<i>kī</i>	<i>khñntāñ.</i>
they, these	<i>yō</i>	<i>jugo</i>	<i>zhūgau,</i> <i>zhūgau</i>	<i>dyūññ.</i>
who ?	<i>sū, sigē</i>	<i>hāt</i>	<i>hāt, hätt</i>	<i>sū.</i>

ADJECTIVES

many	<i>yū</i>	<i>kyāl^akhā</i>	<i>bōdī</i>	<i>manimo.</i>
all	<i>tsē</i>	<i>tseī</i>	<i>ts^ai</i>	<i>sāq, tshanima.</i>
good	<i>zōi</i>	<i>dām, dēbash,</i> <i>bin^as, b^anēts,</i> <i>jikpo</i>	<i>d(h)ām^k(h),</i> <i>dēwāsh</i>	<i>rgyalba,</i> <i>rgyāla,</i> <i>llyaqmo,</i> <i>noro.</i>
bad	<i>māshro</i>	<i>mār, mashkāts,</i> <i>kōts^an</i>	<i>māz, māz</i>	<i>tsoqpō.</i>
old	<i>būdḍa</i>	<i>rūzā'</i>		<i>apo, rgāskhññ.</i>
young and strong	<i>mōsh^tñ</i>	(young) <i>nyūg</i> (strong) <i>zōrsea</i>		<i>tshāñtse.</i> <i>dordecāñ.</i>

ADVERBS

to-day	<i>thāñ</i>	<i>torō</i>	<i>tōrō</i>	<i>dirññ.</i>
to-morrow	<i>ōbī</i>	<i>nasūm</i>	<i>nāb</i>	<i>āskē.</i>
day after to- morrow	<i>nīrēā</i>	<i>rōmī</i>	<i>rōmī</i>	<i>nāñs.</i>
yesterday	<i>nēi</i>	<i>mē</i>	<i>mōē</i>	<i>gondē.</i>
when ?	<i>hamē</i>	<i>tēr^an</i>	<i>tērbē</i>	<i>nām.</i>
where ?	<i>gō</i>	<i>hām</i>	<i>hām</i>	<i>gār, gāltēk',</i> <i>gēika.</i>
here	<i>zhōā</i>	<i>j^an, jūā'</i>	<i>zhōā, zhōā,</i> <i>zhūā', zhūā'</i>	<i>dyūa, dir,</i> <i>diltēk', dika.</i>
there	<i>dūā, dīñ</i>	<i>d^an</i>	<i>dūā, dhūā</i>	<i>er, ēltēk', ēka.</i>
afterwards	<i>nyūcā</i>	<i>nyūms, nyuskō'</i>	<i>nūm, nūms</i>	<i>rgyaba.</i>
not (with impera- tive)	<i>tha</i>	<i>tha</i>	<i>tha</i>	<i>ma.</i>
not (ordinary)	<i>man</i>	<i>ma</i>	<i>ma</i>	<i>ma.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
if not, otherwise	<i>mana</i>	<i>ma nima</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (in- ferential).

VERBS

beat, strike	<i>tha</i>	<i>ton, this</i>	<i>h"n</i>	<i>rdññ.</i>
come	<i>tð, tau</i>	<i>b"n, bñn</i>	<i>tñn</i>	<i>yon.</i>
drink	<i>tññ</i>	<i>tññ</i>	<i>tññ</i>	<i>thññ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dū</i>	<i>ran</i>	<i>rññ</i>	<i>tañ.</i>
go	<i>rau, rð</i>	<i>bī, pā, yñn</i>	<i>dē, bau</i>	<i>cha, chē, dñl,</i> <i>drñl.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshñr, nyñn.</i>
live, dwell	<i>hñn</i>	<i>bösñn, sh"n</i>	<i>nī, tosh</i>	<i>dñk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tan</i>	<i>lñta, thoñ.</i>
sit, remain	<i>pñs, p"s</i>	<i>tōshñ</i>	<i>dakci, tosh</i>	<i>dñk.</i>

NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sññish.</i>
3. <i>homō.</i>	13. <i>sōrñm</i> (ō as English <i>aw</i>).
4. <i>po.</i>	14. <i>sapo.</i>
5. <i>ñā.</i>	15. <i>sonā.</i>
6. <i>ññk'.</i>	16. <i>sōrñk'.</i> (ō as English <i>aw</i>).
7. <i>tissñ.</i>	17. <i>sōstish.</i>
8. <i>rai.</i>	18. <i>sōrai.</i>
9. <i>zgññ</i> (ññ almost English "wee").	19. <i>sōzgññ</i> (ññ like English "wee").
10. <i>sai.</i>	20. <i>nñzā'.</i>

It will be seen that the above are the same as in Standard Kānauri, except 3, which in Standard Kānauri is *shñm*. In Lower Kānauri it is *shñmm*, and in Pūrik *sñm*. Chitkhuli should also be compared with Cām̐ba Lāhūli, see *Lang. North. Him.*, pt. iii, p. 37.

KAGANI

INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hāzārā District. The Kāgān River flows into the Jīhlām below Mūzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnauli and Dhūṇḍī or Kaiṛālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shiṇā is spoken, there being no important difference between the dialect of Shiṇā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p, k, t, t, c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *tāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhāṛjāi* or *pāṛjāi*, sister-in-law; *bhāṇīyā* or *pāṇīyā*, brother-in-law; *būhā* or *bhā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēh* or *pēh*, sister; *jhānh* or *cāh*, wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears *kū'ṛi* for *kūrī*, girl; *kū'the* for *kūtthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect

the tone, as in *kāttḥā*, stream ; *chikṇā*, pull. In *thhēṇā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēṇā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *è*, the phonetic symbol for which is epsilon. Cerebral *ḷ*, so common in Northern Pānjābī, is not found. *c* and *j* often tend towards *ts* and *dz* ; thus, *rēcch*, bear, is almost *rīttsḥ*.

There is a rather difficult long vowel between *ō* and English *aw*. It is found in such words as *nō*, nine ; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k* ; thus, *qūtūb*, north ; *hūqq*, right ; *qīblā*, west (for the *qībla* at Makka).

NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūṇ*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ū* ; for the plural it is always *-ā*.

PRONOUNS

ūnī, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect ; cf. Pānjābī *bhrā horī āe nē*, my brother has come ; *āp horā dā kī hūkm e*, what is your command. (Kāgānī, *bhrā ūnī, āb ūnā dā*.)

NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

ADVERBS

bhī, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhī bhī rē rē*.

VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eā* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *aa* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *r*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādū* or *-ūdā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

Passive.—It is to be noted that the participle used in the passive along with *gācchā*, go, is unchangeable; thus, *kūrhi māre geī*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chiktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārṇā*, do, as *dikhtā kārṇā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jūlnā* and *gācchā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāḍḍṇā*, *chōḥṇā* is used when the meaning is really "leave", and *chūrṇā* as an intensive.

Causal verbs.—Like Pānjābī: *kārṇā*, do, caus. *kārāṇā*, cause to be done; *cārṇā*, graze, caus. *cārāṇā*, cause to graze.

BAHRAMGALA

Bāhrāmgāla is a village two marches south of the Pīr Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bāhrāmgāla has more resemblance to that of the Murree Gālīs than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bāhrāmgāla is heard with practically no change from below Pōshīāna (south of the Pīr Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *l* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *n*.

KAGANI

NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. <i>-e ko</i> .	<i>-ā ko</i> .
Abl. <i>-e kōlo</i> or <i>thī</i> .	<i>-ā kōlo</i> or <i>thī</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

See also *püttār*, son; gen. *püttāre dā*, etc.; plur. *püttār*, *püttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jāṇ-ā</i> , man.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ēā, -ēā sūṇ</i> .

The *n* in *jāṇā* is less cerebral than in Pānjābī.

Nom. <i>pāṇ-ī</i> , water.	<i>-ī</i> .
Gen. <i>-īe dā</i> .	<i>-īā dā</i> .
Agent <i>-īe</i> .	<i>-īā</i> .
Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house,	<i>ghārā bīcc</i> .
<i>ghāro</i> , from the	<i>ghārā thī</i> or <i>kōlo</i> .
house.	
Agent <i>ghāre</i> .	<i>ghārā</i> .

The suffix *-o*, corresponding to Pānjābī *-ō*, is used only with the singular. The plural has to use a preposition, *thī*, *kōlo*, etc.

pē, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> -, brother.
Gen. <i>pīū dā</i> (accent on <i>ī</i>).	<i>-ū dā</i> .
Dat. <i>pīū ko</i> .	<i>-ū ko</i> .
Abl. <i>pīū kōlo</i> , <i>thī</i> .	<i>-ū kōlo</i> , <i>thī</i> .
Agent <i>pīū</i> .	<i>-ū</i> .

Feminine.

Nom. <i>trīmt</i> , woman.	<i>trīmt-ā</i> .
Gen. <i>trīmtī dā</i> .	<i>-ā dā</i> .
Agent <i>trīmtī</i> , <i>trīmtī sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

SINGULAR	PLURAL
Nom. <i>kūrḥ-i</i> , girl.	- <i>īā</i> .
Gen. - <i>ī dā</i> .	- <i>īā dā</i> .
Agent - <i>ī</i> , - <i>ī sūṇ</i> .	- <i>īā</i> , - <i>īā sūṇ</i> .

mā, mother, *bhēḥṇ* or *bhēṇ*, sister, *dhī*, daughter, inflect in -*ū*.

mā ; gen. *māū dā* ; agent, *māū*, *māū sūṇ*.

bhēḥṇ ; gen. *bhēḥṇū dā* ; agent *bhēḥṇū*, *bhēḥṇū sūṇ*.

dhī ; gen. *dhīū dā* ; agent *dhīū*, *dhīū sūṇ*.

ākkh, eye, has plur. *ākkhīā*.

PRONOUNS

	SINGULAR	PLURAL
<i>First Person.</i>		
Nom.	<i>mē</i> , I.	<i>āsī</i> .
Gen.	<i>mārā</i> , <i>mārḥā</i> .	<i>āsdū</i> .
Dat., Acc.	<i>mū kō</i> , <i>mū kā</i> .	<i>āsā ko</i> .
Abl.	<i>māre kōlo</i> , <i>mārhe kōlo</i> .	<i>āsā kōlo</i> .
Agent	<i>mē</i> .	<i>āsā</i> , <i>āsā sūṇ</i> .

Second Person.

Nom.	<i>tū</i> .	<i>tūsī</i> .
Gen.	<i>tūhrā</i> , <i>tūrā</i> .	<i>tūs dā</i> .
Dat., Acc.	<i>tū ko</i> .	<i>tūsā ko</i> .
Abl.	<i>tūhre kōlo</i> , <i>tūre kōlo</i> .	<i>tūsā kōlo</i> .
Agent	<i>tūdh</i> .	<i>tūsā</i> , <i>tūsā sūṇ</i> .

Third Person.

Nom.	<i>ē</i> , <i>ēh</i> , this, he, she, it.	<i>ē</i> .
Gen.	<i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc.	<i>īs ko</i> .	<i>ēhnā ko</i> .
Abl.	<i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent	<i>īs</i> , <i>īs sūṇ</i> .	<i>ēhnā</i> , <i>ēhnā sūṇ</i> .

Nom.	<i>ō, ōh, that, he,</i> <i>she, it.</i>	<i>ō.</i>
Gen.	<i>ūs dā.</i>	<i>ōhnā dā.</i>
Dat., Acc.	<i>ūs ko.</i>	<i>ōhnā ko.</i>
Abl.	<i>ūs de kōlo.</i>	<i>ōhnā kōlo.</i>
Agent	<i>ūs, ūs sūn.</i>	<i>ōhnā, ōhnā sūn.</i>
Nom.	<i>kōṇ, who ?</i>	<i>jehṛā, jē, who (rel.).</i>
Gen.	<i>kās dā.</i>	<i>jīs dā.</i>
Agent	<i>kās, kās sūn.</i>	<i>jehṛe.</i>
Nom.	<i>kūī, anyone, someone.</i>	<i>āb-ūnī, you (respectful).</i>
Gen.	<i>kāse dā.</i>	<i>āb-ūnā dā.</i>
Agent	<i>kāse, kāse sūn.</i>	<i>āb-ūnā.</i>

kē, what ? kījḥ, anything, something ; sīb kījḥ, every-thing ; jē kījḥ, whatever.

itnā, so much ; kētnā, how much ? jētnā, as much (rel.).

ūnī, oblique ūnā, is added to nouns to indicate respect. It is used in the same way as the Pānjābī horī, horā, thus : bhrā ūnī, (my) brother ; sāhb ūnā dī gā, the Sahib's cow. ūnī is always used in the plural (of respect).

The word *sūn* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūn* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūn kītai*, a dog has done it, where there can be no idea of respect.

bhrāū sūn khādhai, my brother has eaten it.

kūrḥī sūn ākhēū, the girl said it.

tūsā sūn mēlēū, you milked (the cow).

ADJECTIVES

Adjectives ending^g in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus :—

mārḥā pē, my father ; *mārḥī bōḥṭī*, my wife ; *mārḥēā pūttārā dī*, of my sons ; *mārḥīā dhīā*, my daughters.

Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

ē cānai, this is good ; *ē ēs thī cānai*, this is better than this ; *ē sārēā kōlo cānai* or *sārēā thī cānai*, this is better than all, this is best.

NUMERALS

1. <i>hikk.</i>	11. <i>yāhrā.</i>
2. <i>dō.</i>	12. <i>bāhrā.</i>
3. <i>trē.</i>	13. <i>tēhrā.</i>
4. <i>cār.</i>	14. <i>cōhdā.</i>
5. <i>pānj.</i>	15. <i>pāndhrā.</i>
6. <i>chē.</i>	16. <i>sōhlā.</i>
7. <i>sātt.</i>	17. <i>sātāhrā.</i>
8. <i>ātth.</i>	18. <i>āthāhrā.</i>
9. <i>nō.</i>	19. <i>ūnnhī.</i>
10. <i>dās.</i>	20. <i>bih.</i>
1½. <i>dēdh.</i>	3½. <i>sādhe trai.</i>
2½. <i>ghāi.</i>	4½. <i>sādhe cār, etc.</i>

sāwā is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hikk pā.*

R. 1-4-0, *pānj pā.*

once, twice, etc., *hikk wārī, dō wārī, etc.* ; both, *dōne.*

ADVERBS

Time

now, *īs wele, hūṇ.*

then, *ūs wele.*

when ? *kādā.*

whenever, *jē-kāde.*

when (rel.), *jēs wele.*

in the morning, *fāzrā.*

at night, *rātī.*

last year, *pārū dā bārs.*

the present year, *jūldā bārs.*

up to two hours, as long as

two hours, *dūdā ghārīā*

tāṇū.

to-day, *āj.*

to-morrow, *sābāh* (accent on second).

day after to-morrow, *ātrā.*

on fourth day, *cauthe, cōthe.*

yesterday, *kāll.*

yet (as in "not yet"), *ājā.*

the coming year, *ēndā bārs.*

yet, up to now, *āje tāṇū.*

Place

here, <i>ēkthe</i> .	hence, <i>ēktho</i> .
there, <i>ōkthe</i> .	thence, <i>ōktho</i> .
where ? <i>kūkthe</i> .	whence ? <i>kūktho</i> .
whither ? <i>kūr</i> .	up to where ? <i>kūkthe tāṇā</i> .
up to there, <i>ōkthe tāṇā</i> .	up to here, <i>ēkthe tāṇā</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ūrār</i> .	on the far side, <i>pār</i> .
again, <i>bhī</i> .	inside, <i>āndār</i> .
again, <i>fīr</i> .	far, <i>dūr</i> .
outside, <i>bīre</i> .	always, <i>hūmēsha</i> .
near, <i>nēre</i> .	

Others

quickly (adj.), <i>bailā</i> .	not, no, <i>nīh</i> , <i>na</i> .
why ? <i>kīā</i> .	slowly, <i>hōlēā</i> .
in this way, <i>īs tāre</i> .	in what way ? <i>kūs tāre</i> .
in that way, <i>ūs tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (*g*) below.

<i>kōl</i> , near, beside (<i>g</i>).	<i>wāse</i> , for sake of (<i>g</i>).
<i>kōlo</i> , from, from beside,	<i>ko</i> , to.
than (<i>g</i>).	<i>dā</i> , of.
<i>nāl</i> , along with, with	<i>bīce</i> , in, among (<i>g</i>).
(of instrument) (<i>g</i>).	<i>bīcco</i> , from among, from
<i>thī</i> , from, than.	in (<i>g</i>).
<i>ūtte</i> , upon (<i>g</i>).	<i>pār</i> , on that side of (<i>g</i>).
<i>ūrār</i> , on this side of (<i>g</i>).	

VERBS

Verb Substantive

Pres.	ā.	ā.
	ē.	ō.
	ē.	ēn, hēn.
Past.	āsā, fem. āsī.	āsē, fem. āsīē.
	āsē, fem. āsīē.	āsēō, fem. āsīō.
	āsā, fem. āsī.	āsē, fem. āsīā.

Sometimes the first syllable has the high tone *āhsā*, *āhsī*, etc.

ḍōlnā, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī</i> .	
Pres. subj.	<i>ḍōlā</i> .	<i>ḍōlā</i> .
	<i>ḍōlē</i> .	<i>ḍōlō</i> .
	<i>ḍōlē</i> .	<i>ḍōlēn</i> .
Fut.	<i>ḍōlsā</i> .	<i>ḍōlsā</i> .
	<i>ḍōlsī</i> .	<i>ḍōlsō</i> .
	<i>ḍōlsī</i> .	<i>ḍōlsān</i> .

Past cond. or pres. part. *ḍōldā* ; fem. *ḍōldī* ; plur. *ḍōlde*, fem. *ḍōldīā*.

Pres. ind., formed by combining pres. part. and pres. verb subst. thus :—

<i>ḍōldā</i> , fem. <i>ḍōldī</i> ā.	<i>ḍōldē</i> ā, fem. <i>ḍōldīā</i> .
<i>ḍōldē</i> , fem. <i>ḍōldī</i> ē.	<i>ḍōldē</i> o, fem. <i>ḍōldīō</i> .
<i>ḍōldai</i> , fem. <i>ḍōldī</i> ē.	<i>ḍōldēn</i> , fem. <i>ḍōldīēn</i> .

Imperf. composed of pres. part. and past verb subst. *ḍōldā āsā*, etc.

Past, *ḍōlēā*, fem. *ḍōlī* ; plur. *ḍōle*, fem. *ḍōlīā*.

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured out, poured out : fem. *ḍōlīdī* ; plur. *ḍōlede*, fem. *ḍōlīdīā*.

Past part. *ḍōlēā*, poured.

Passive.—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchṇā*, go. The inflected sing. part. is unchangeable, e.g., *ō dōle gēā*, it (masc.) was poured out; *ō dōle gēi*, it (f.) was poured out; *ō dōle gēiā*, they (f.) were poured out; so also *dōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hāttā*, from *hāṭṇā*, to get tired; *hāktā*, from *hāḥṇā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *ṭākṇā*, call, takes *ṭākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

ghṛnnā, take

past, *ghṛdā*, other tenses regular.

khēṇā, eat

Imperat. *khā*, *khāo*, polite sing. *khāi*.

Fut. *khaisā*, *khaisi*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

ēṇā, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āidi*; plur. *āide*, fem. *āidiā*.

gācchṇā, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gēidi*; plur. *gēide*, fem. *gēidiā*.

jūlnā, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchṇā*.

ājṇā, sit

Imperat. *āj* (*āj gācch*, sit down ; cf. Hindi *baith jā*).

Fut. *ājsā*.

Past, *aiṭhā*.

Stat. part. *aiṭhādā*, fem. *aiṭhīdī* ; plur. *aiṭhede*, fem. *aiṭhīdīā*.

cēṇā, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāēā*.

āṇṇā, bring

Fut. *āṇsā*.

Pres. part. *āndā*.

Past, *āndā* (same form as pres. part.).

hūṭṇā, be tired

Pres. part. *hūṭṭā*.

Stat. part. *hūṭṭādā* (accent on *ē*).

lēṇā, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēndā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

thēṇā (*thhēṇā*), be found, be obtained

Fut. *thaisī*.

Pres. part. *thēndā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēṇā*, pronounced *thēṇā*.

hōṇā, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

Habit.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārṇā*.

khēndiā kāro (fem. plur.), make a habit of eating.

khēndī kārsā, I (fem.) shall make a habit of eating.

Continuation.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēhṇā*, remain.

nhēndā rēhā, he continued washing himself.

nhēndiā rēhiā, they (the women) continued washing themselves.

Ability.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

mē nā jūl hāktā, I am unable to go.

mē jūl nā hāktī, I (fem.) am unable to go.

Necessity, advisability, etc.—The inf. with the verb subst. *hōṇā*, become.

mā kō jūlnai, I have to go, I ought to go.

tū ko jūlnā hōsī, you will have to go.

Sometimes the expression means merely intention or even futurity :

kādā jūlnai, when are you going, when do you intend to go ?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have :—

ō jāṇai, he is a man, for *ō jāṇā e*.

ō jūldai, he is going, for *ō jūldā e*.

kūr gēāden, where have they gone (are in the state of having gone), for *gēāde ēn*.

kē ākhēai, what did he say, for *ākhēā e*.

kūhthe gēādē, where did you go, for *gēādā ē*.

mē ākhtā, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābī pres. part. pass. *ghāllīdā*, being sent, or of any word corresponding to *cāhiye*, *cāhīdā*. In place of this latter a word meaning good or bad is used.

gācchṇā cāṇai, it is right or proper to go.

īs tāre kārṇā cāṇā nīh, one ought not to do this.

īs tāre kārṇā būrai, it is bad to do thus.

THE PRODIGAL SON

hīkke jāṇe de dō pūttār āhse, ohnā bīcco
 one man of two sons were, them among-from
nīkre pūttre āṇe pīū ko ākhe “*bājī*
 by-little son own father to was-said “Father
jehṛā tūsdā māle dā hīssā mūkō ēndai
 what you-of property of part me-to coming-is
tūsī bāṇḍ dēo”: *ohnā āṇā māl*
 you dividing give”: by-them (him) own property
bāṇḍ dīttā. thōṛēā dīhārēā pīcche nīkrā
 dividing was-given. Few days after little
pūttār sāb kījḥ jāṃā kārke
 son all something collected having-made
dūe dūre de mīlkhe ko gācch rēhā: *ohthe*
 another far of country to going remained: there
āṇā māl sārā māṇḍēā kāmṃā bīcc khārāb
 own property all evil works in bad
kār chūrēā: *jī-kāde sārā māl*
 making left (ruined): whenever all property
khārc kār rēhā ūs mīlkhe bīcc
 spending making remained that country in

kāht (or *hāftā*) *pai* *gēā :* *oh* *hūṇ* *bhūkkhā*
 famine falling went : he now hungry
hūndai. *ūs* *mīlkhe* *de* *hīkke* *jāne* *nāl*
 being-is. That country of one man with,
gācchke (*jūlke*) *rāl* *gēā,* *ūs* *ūsko*
 having-gone, joining went, by-him him-to
khārke *āpṇī* *bārī* *bīcc* *bhēde* (*ūndhe*) *āpne*
 having-taken own field in sheep (pigs) own
cārānne *wāse* *chōhrēā.* *jīs* *wele* *ōh* *fīkre* *bīcc*
 grazing for was-left. What time he thought in
āyā *ākhaṇ* *lāggā* “*marhe* . *pīū* *de* *kītne*
 came to-say began “my father of how-many
māzūr *rūṭṭī* *rājike* *khēndēn,* *mē* *ēthe*
 labourers bread having-been-sated eating-are, I here
bhūkkhā *mārdā,* *mē* *āpne* *pīū* *kōl* *jūlsā,*
 hungry dying-am, I own father beside will-go,
ōhnā *ko* *ākhsā* ‘*Khūdā* (*rāsul*) *dā* *hāqq*
 them to will-say ‘God (prophet) of right
nūkhsān *kītā* *tūrā* *bī* *gūnā* *kītā* *īs*
 injury was-done thy also sin was-done this
jūgā *nā* *rēhā* *tūrā* *pūṭṭār* *ākhaṇ,* *mū*
 worthy not remained thy son they-may-say, me
kō *māzūre* *dē* *mīsāl* *rākḥ.*” *ūṭṭhke*
 to servant of likeness place.” Having-arisen
āpne *pīū* *kōl* *tūr* *gēā :* *ōh* *ājā* *dūr* *āsā*
 own father beside going went : he still far was
ūs *de* *pīū-sūn* *āṭhā,* *daurke* *gēā,*
 him of father-by was-seen, having-run went
kālāwe *bīcc* *nāpārke* *mīlēā,* *ūs* *ko* *ākheā*
 embrace in having-seized met, him to was-said

“*Khūdā* (*rāsūl*) *dā* *hāqq* *nūkhsān* *kītā*, *īs*
 “God (prophet) of right injury was-done, this

jūgā *nā* *rēhā* *tūrā* *pūttār* *ākhān*.”
 worthy not remained thy son they-may-say.”

naukarā *ko* *ākhēā* “*cānā* *cīrā* *tūsī* *āno*
 servant to was-said “good garment you bring

īske *lūā* *lō*, *ānlī* *ūtte* *aṅgūṭhī*
 this-to causing-to-be-put-on take, finger on ring

lūā *lo*, *paire* *ko* *chittār*, *pālēde*
 causing-to-be-put-on take, foot to shoe, fattened

bācche *ko* *āṅke* *zābā* *kāro*, *ūs* *ko*
 calf to having-brought kill make, it to

khāwā *tē* *khūshī* *kārā*, *ēh* *pūttār* *mārā*
 we-may-eat and joy may-make, this son my

mār *geā* *āsā*, *fīr* *jī* *geā*, *gūm* *geā*
 dying gone was, again living went, lost gone

āsā, *bhī* *thā* *geā*.”
 was, again found went.”

ūs *dā* *bārā* *pūttār* *zīmī* *bīcc*
 Him of big son ground in

āsā, *jīs* *welē* *nēre* *ā* *geā* *gēnā*
 was, what time near coming went singing

bājēnā *sūñēā*, *naukarē* *ko* *ṭākke*
 playing was-heard, servant to having-called

pūcchēā “*kē* *hōēādai*,” *ūs* *ākhēā* *tūrā*
 was-asked “what become-is,” by-him was-said thy

“*nīkrā* *bhrā* *ā* *geā* *tūre* *pīū* *ūs*
 “little brother coming went thy father-by him

wāse *pālēādā* *bācchā* *zābā* *kārā*
 for fattened calf kill getting-made

lēai, *is wāse ūs dā pūttār ūs ko*
 has-been-taken, this for him of son him to
jīndā thā geā." *ōh khāfā hōēā āndār nīh*
 living being-found went." He angry became in not
jūldā, ūs dā pē bīrē āyā, ūs ko mālēn
 goes, him of father out came, him to to-persuade
lāggā: pūttre ākhēā "mē itne bārs tūrī
 began: by-son was-said "by-me so-many years thy
khīzmāt kītī, tūdd kāde bākrā bī nīh
 service was-done, by-thee ever goat even not
dittā mē yārā hāmzōlēā nāl khūshī
 was-given I friends companions with joy
kārā, jis wele ēh tūrā pūttār āai
 may-make, what time this thy son come-is
jis tūrā māl kānjrīā ūtte ūjārēā,
 by-whom thy property harlots upon, was-ruined,
tū ūs wāse pālēādā bācchā zābā kārdē."
 thou him for fattened calf kill makest."
pīū sūn ūs ko ākhēā "pūttārā tū
 father by him to was-said "Son thou
hāmēsha māre kōl rēhndē (hōndē) tē jē-kījīh
 always my beside remainest (being-art) and whatever
mārai tūrai, khūshī kārnī tē khūsh hōnā
 mine-is thine-is, joy to-make and joyful to-be
cānai, ke gāl ē ēh tūrā bhrā mar
 good-is, what thing is this thy brother dying
gea āsā, fir jī geā, gūm geā āsā bhī
 gone was, again' living went, lost gone was again
thā geā."
 being-found went."

Notes.—*hīkke*, oblique of *hīkk*; *ākhe* for *ākhēā e*; *dūā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhrṇā*, leave; see a couple of lines down. *Khūdā rāsul*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūṇ*, for *sūṇ* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālēādā*; *bhī*, again; *bhī* is used by the criminal tribe of the *Sāsīs* in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

STORY

qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōēā
north of wind of and sun of quarrel became
“*āsā biccō kēhrā dāhdai*,” *ūs rāh te*
“us among-from who strong-is,” that way on
jānā hīkk mūsāfir tūrdā jūldai, gārm pātṭū
man one traveller walking going-is, warm cloak
ūtte dhākkēādai, ōhnā ākhēā “jehrā pātṭū
over covered-is, by-them was-said “who cloak
ūtto ūlhārsī ōh dāhdā hōsī.”
over-from will-take-off he strong will-be.”

Notes.—*ūtṭē*, upon himself; *dhākkēādai*, stat. part with *e*; *ūtṭē*, from over, i.e. off; *ūlhārnā*, take off, corresponds to *ūtārnā*; “strong” here means “stronger”.

VOCABULARY

- able, be, *hăkṇā*.
 again, *fīr*, *bhī*.
 alive, *jīndā*; become alive, *jī gācchṇā*.
 all, *sābbh*.
 always, *hāmēṣha*.
 angry, *khāfā*.
 apple, *cōṭā*.
 ask, *pūcchṇā*.
 ass, *khōṭā*.
 bad, *mandā*, *khārāb*.
 be, become, *hōṇā*.
 bear, *ricch*.
 beat, *mārnā*.
 because, *kē gāl e*.
 begin, *lāggṇā*.
 beside, *kōl*.
 beyond, *pār*.
 big, *bārā*.
 bird, *shīlāṇḍā*.
 bitch, *kūttī*.
 both, *dōṇe*.
 boy, *nīṇḍhā*.
 bring, *āṇṇā*.
 brother, *bhrā*; -in-law (sister's husband), *bhāṇīā*; (wife's brother), *sālā*.
 buffalo, *mānjh*; — calf, *jhōṭā*; (smaller one), *kāṭā*.
 bull, *dānd*.
 calf, *bācchā*.
 call, *ṭākṇā*.
 cat, *bīlā*.
 cedar, *pālūddhār*.
 chestnut, *bānnā khōr*.
 cloak, *pāṭṭū*.
 clothes, *cīre*.
 cock, *kūkūr*.
 collect, *jāmā kārnā*.
 come, *ēṇā*.
 companion, *hāmzōlā*.
 country, *mīllēh*.
 cover, *qhākkṇā*.
 cow, *gā*.
 daughter, *dhī*; -in-law, *nūh*.
 day, *dīhār*.
 deer, etc., *mārkhōr*, *kīll*, *rāī*.
 descend, *laihṇā*.
 desire, *māṇṇā*.
 die, *mārnā*.
 divide, *bāṇḍṇā*.
 do, *kārnā*.
 dock-plant, *hōlā*.
 dog, *kūttā*.
 door, *buhā*.
 down, *tālā*.
 drink, *pīṇā*.
 dwell, *bāsṇā*.
 east, *cārhdā*.
 eat, *khēṇā*.
 eight, *āṭṭh*.
 eighteen, *āṭhāhrā*.
 eleven, *yāhrā*.
 embrace, v., *kālāwe bīcc nāpārṇā*.
 eye, *ākkh*.
 famine, *hāftā*, *kāht*.
 far, *dūr*.
 father, *pē*; -in-law, *sōhrā*.
 fatten, *pālēādā*.
 few, *thōre*.
 field, *bārī*, *zīmī*.

fifteen, *pāndhrā*.

fight, v., *jhāgārṇā*; n., *jhāgrā*.

find, be found, *thēṇā*, *thhēṇā*.

finger, *āñlī*.

fir (*Abies pindrau*), *kāchīl*.

(*Picea morinda*), *rēwār*.

five, *pānj*.

foot, *pair*.

four, *cār*; four annas, *pā*.

fourteen, *cōhdā*.

from, *kōlo*, *thī*, -o.

garment, *cīrā*.

girl, *kārīhī*.

give, *dēṇā*.

go, *gācchṇā*, *jūlnā*.

goat, *bākrā*.

good, *cāñā*.

graze, v. tr., *cārāṇā*.

ground, *zīmī*.

hail, n., *krīṛī*, *kōrār*, *bālōddār*.

half: three and a half, etc.,

sādhe trai, etc.; see "one",

"two".

hand, *hātth*; see "right",

"left".

happiness, *khāshī*.

happy, *khāshī*.

he, *ōh*, *ēh*.

head, *sīr*.

hear, *sūṇṇā*.

hen, *kūkrī*.

hence, *ētho*.

here, *ēhthe*.

hill, *dhākā*.

horse, *ghōrā* (not *r*).

hot, *gārm*.

hour, *ghārī*.

house, *ghār*.

hungry, *hāftā*, *bhākkhā*.

husband, *khāsm*.

I, *mē*.

in, *bicc*.

injure, *nūkhāsān kārnā*.

inside, *āndār*.

joy, *khāshī*.

joyful, *khāshī*.

kestrel, *hātṭichā* (*ch* almost *tsh*).

labourer, *māzūr*.

laugh, *hāsnā*.

leave, *chōhṇā*: (in composition
as mere intensive), *chūrṇā*.

left (not right), *khābbā*.

lift, *cēṇā*.

little, *nīkrā*; a little, *thōrā*.

live (dwell), *bāsnā*; be alive,
jīṇā.

living, *jīndā*.

look, *dīkhṇā*; look for,

dhūṇḍhṇā.

man, *jāñā*.

maple (three-eared), *traikānnā*.

mare, *ghōrī* (not *r*).

medlar, *bāṭāñī*; see "pear".

meet, *mīlnā*.

milk, v. tr., *mēlnā*.

moon, *cānn*.

morning, in the, *fāzrā*.

mother, *mā*; -in-law, *sāss*.

mountain, *dhākā*.

much, so, *itnā*; how much?

kītnā; as much (rel.), *jītnā*.

mule, *kācrā*.

my, *mārḥā*, *mārḥā*.

near, *nērē*.

need (be needful), *pākār hōṇā*.

nephew (brother's son), *pātrhīā*
(*bhātrīā*); (sister's son),

khūrēā.

night, *rāt*.
 nine, *nō*.
 nineteen, *ūnnhī*.
 no, *nā*, *nīh*.
 north, *qūtāb*.
 nose, *nākkh*.
 not, *nā*, *nīh*.
 nothing, *kījḡh nā*, *kījḡh nīh*.
 now, *hūṇ*; up to now, *āje tāṇū*.
 obtained, be, *thhēṇā*, *thēṇā*.
 of, *dā*.
 old (man), *būḡdhā*.
 on, *ūtṭe*.
 one, *hikk*.
 one and a half, *ḡēḡh*.
 other, *dūā*.
 outside, *bīṇe*.
 pear (tree), *bātāṇ*; see
 "medlar".
 persuade, *mālnā*.
 pierce, *cūbbhṇā*.
 pig, *ūndhā*.
 pine (*Pinus excelsa*), *bīār*.
 place, v., *rākḡhṇā*.
 play, v. (music), *bāḡēṇā*.
 plum (*Prunus padus*), *bhārth*.
 pour out, *ḡōlnā*.
 prayer, *nāmāz*; time of early
 afternoon prayer, *pēshī*; of
 later afternoon prayer, *ḡīgār*.
 property, *māl*.
 prophet, *rāsūl*.
 pull, *chikṇā*.
 put on (clothes), *lēnā*; cause
 to be put on, *lūāṇā*.
 quarrel, *jhāḡrā*.
 quarter, *pā*.
 remain, *rēhṇā*.
 right (not left), *sājjā*.

ring, *āṅḡṭhī*.
 rise, *ūtṭhṇā*; see "stand".
 river; see "stream".
 ruin, v. tr., *ūjārṇā*, *khārāb*
 kārṇā.
 run, *daurṇā*.
 sacrifice, v. tr., *zābā kārṇā*.
 sake, for—of, *wāse*.
 satisfied, be, *rājjṇā*.
 say, *ākḡhṇā*.
 second; see "two".
 seek, *ḡhūṇḡhṇā*.
 seize, *nāpārṇā*.
 send, *jōlnā*.
 servant, *naukār*.
 service, *khīzmāt*.
 seven, *sātt*.
 seventeen, *sātūhrā*.
 she, *ōh*, *ēh*.
 sheep, *bhēḡē*.
 shoe, *chittār*.
 side, on this—of, *ūrār*; on far—
 of, *pār*.
 similar to, *de mīśāl*.
 sin, n., *ḡūnā*; v., *ḡūnā kārṇā*.
 sing, *ḡēṇā*.
 sister, *bhēhṇ*; -in-law (brother's
 wife), *bhāhbī*, *bhārjāt*; (hus-
 band's sister), *nānān*.
 sit, *ājṇā*.
 six, *chē*.
 sixteen, *sōhlā*.
 something, *kījḡh*.
 son, *pūttār*.
 south, *nīlāb*.
 speak, *ākḡhṇā*, *bōlnā*.
 spend, *khārc kārṇā*.
 spoil, *ūjārṇā*, *khārāb*, *kārṇā*.
 spruce; see "fir".

stand, <i>khālnā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tāṇū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>qhāi</i> ;
stream (small), <i>kāṭṭhā</i> ; (large), <i>nādd</i> .	second, <i>dūā</i> .
strong, <i>qāhḡā</i> .	up, <i>utte</i> ; up to, <i>tāṇū</i> .
sun, <i>dīh</i> .	upon, <i>utte</i> .
take, <i>lēnā</i> ; take with one, <i>khārnā</i> ; take off (clothes), <i>ūlhārnā</i> .	very, <i>bāṭā</i> .
ten, <i>dās</i> .	walk, <i>ṭārnā</i> ; see "go", "come".
than, <i>kōlo, thī</i> .	walnut, <i>khōṛ</i> .
then, <i>ūs wele</i> .	was, <i>āsā, āhsā</i> .
there, <i>ōhthe</i> .	wash oneself, <i>nhēṇā</i> .
they, <i>ōh, ēh</i> .	water, <i>pānī</i> .
thirteen, <i>tēhrā</i> .	we, <i>āsī</i> .
this, <i>ēh</i> .	west, <i>lēhndā, qīblā</i> .
thou, <i>tū</i> .	what, <i>kē</i> .
three, <i>trē</i> .	when? <i>kādā</i> , (rel.) <i>jīs wele</i> .
thy, <i>tērā</i> .	where? <i>kūhthe</i> ; see "whither" (rel.), <i>jīhthe</i> .
time, <i>wākh</i> .	whither? <i>kūr, kūhthe</i> .
tired, get, <i>hūṭnā</i> ; tired, adj., <i>hūṭēādā</i> .	who? <i>kēhrā, kūṇ</i> , (rel.) <i>jēhrā</i> .
to, <i>ko</i> .	wife, <i>bōhṭī</i> .
to-day, <i>ājī</i> .	willow, <i>bīs</i> .
to-morrow, <i>sābāh</i> ; day after—, <i>ātrū</i> ; day after that, <i>cōthe</i> .	wind, <i>jhāṇh</i> .
tongue, <i>jībh</i> .	with, <i>nāl</i> (both "along with" and instrumental).
tooth, <i>dānn</i> .	woman, <i>trīmt</i> .
traveller, <i>mūsāfir</i> .	worthy, <i>jūgā</i> .
turban, <i>pāṭkā</i> .	yesterday, <i>kāll</i> .
	yet, <i>ājā, āje tāṇū</i> .
	you, <i>tūsī</i> .
	your, <i>tūs dā</i> .

BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Ḍhūṇḍī*; see Northern Himalayan Dialects, pt. iv, p. 15.

NOUNS

pūtlār, son; oblique, *pūttṛā*.

PRONOUNS

Nom. <i>maī</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i>	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>ōh</i> .	<i>ēh</i> .
Gen. <i>ūs nā</i> .	<i>ūnhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ūnhā kī</i> .
Agent <i>ūs</i> .	<i>ūnhā</i> .

kūn (not *kūṇ*), who? *kē*, what?

NUMERALS

Very much the same as North Pānjābī.

ikk, *dō*, *tīnn*, *cār*, *pānj*, *chē*, *sātt*, *āttḥ*, *nau*, *dās*, *yārā*, *bārā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sātārā*, *āthārā*, *ūnnī*, *bīh*.

Note *sōlā*, not *sōlā*; *bīh*, not *wīh*. Note also:—

24. <i>cauwī</i> .	60. <i>sāttḥ</i> , <i>trai bīhā</i> .
29. <i>ūnāttṛī</i> (with <i>r</i>).	70. <i>sāttār</i> .
30. <i>trīh</i> (with <i>r</i>).	80. <i>āssī</i> , <i>cār bīhā</i> .
40. <i>cālī</i> (not <i>cālī</i>), also <i>dō</i>	90. <i>nābbē</i> .
<i>bīhā</i> .	100. <i>sau</i> , <i>pānj bīhā</i> .
50. <i>pānjāh</i> , <i>dhāī bīhā</i> .	

ADVERBS

upwards, <i>ūppūr</i> .	yes, <i>hā</i> .
downwards, <i>būn</i> .	quickly, <i>baile</i> .

VERBS

Verb Substantive

Pres. <i>ěā</i> .	<i>ěā</i> .
<i>ī</i> .	<i>ěō</i> .
<i>ěā</i> .	<i>ěain</i> .
Past, <i>āitsā</i> or <i>sěā</i> .	<i>āitsā</i> , <i>sěā</i> .
<i>āitsai</i> , <i>sai</i> .	<i>āitsau</i> , <i>sěō</i> .
<i>āitsī</i> , <i>sī</i> .	<i>āitsūn</i> , <i>sūn</i> .

mārnā, beat

Pres. ind. *mārnā* *ěā* : *mārnā* *ī* : *mārnā* *ěā* : *mārne* *ā* : *mārne* *o* : *mārne* *ain*.

mārnā has fem. sing. *mārnī* ; plur. *mārnīā*.

Imperf. *mārnā* *sā* : *mārnā* *sai* : *mārnā* *sī* : *mārne* *sā* : *mārne* *sau* : *mārne* *sūn*.

Fut. <i>mārsā</i> , <i>mārsāgā</i> .	<i>mārsā</i> , <i>mārsāge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsē</i> , <i>mārsōge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsūn</i> , <i>mārsūnge</i> .

Fem.: The first form does change for the fem., the second has *-gī* in the sing. and *-gīā* in plur.

Past, *māreā*, fem. *mārī* ; plur. *māre*, fem. *mārīā*.

Pres. part. *mārnā*, fem. *mārnī* ; plur. *mārne*, fem. *mārnīā*.

The practical identity here as in many Laihindī (Lahndā) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *ṇ* and *ḷ*, where otherwise they would be expected. The *ṇ* in *kāṇḍ* is accidental, due to the following *ḍ*. The Pūnchī dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Laihindī dialect of the Murree Hills, has far more.

mother, *āmmā*.

sister, *bhaiṇ* (not *ṇ*).

wife, *zānānī*.

woman, *zānānī*.

man, *jānā* (not *ṇ*).

ear, *kānn*.

brother, *bhrā*, *bhāī*.

back, n., *kāṇḍ*.

God, *Khūdā*.

Satan, *Shaitān*.

sun, *dīh*.

cowherd, *ḍāṅgār cārān-wāla* (not *ṇ* and *ḷ*).

eye, *ākḥhī*.

gold, *sūnnā*.

silver, *cāndī*.

THE KOCI DIALECTS OF RAMPUR STATE

INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānaurī or Tibetan. The Kānaurī area begins abruptly $2\frac{1}{2}$ miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōcī. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūlī Pārgāna, and Dōdrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāī to Khādrālā, the line bending considerably to the east. Rāmpūrī is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile $92\frac{1}{2}$ on the Hindostan-Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūlī dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūri and Kānauri, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Ḍōḍrā Kūār, the name given to the district where it is spoken. Ḍōḍrā and two other villages are known as Kūār or Ḍōḍrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōcī-speaking population may be put down as 45,000.

PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a, ā*; *e, ē*; *i, ī*; *o, ō*; *u, ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ǣ* is as *u* in "but", *ě* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ǝ* is nearly *o* in "hot"; *ǔ* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bīlāspūr.)

In the Kōcī dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh*, *ḍh*, *dh*, *jh*, *bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōṛā*, *bhāī*, *bhaiṇ*, *ghār* become *gōhṛo*, *bāhī*, *bauhṇ*, *gauhr*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgānī. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgānī), so that the words just mentioned are pronounced *kōṛā*, *pāī*, *paiṇ*, *kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bīlāspūr, have the same peculiarity.

ROHRU

NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjārī dialect, which has nom. plur. *-ā*, obl. *-ā̃*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *khě*, the abl. *khū*.

PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ōndo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāgno*, thus *pṛtde lāgo*, is actually now beating. For ability the verb *bōlno*, be able, is used.

RAMPURI

NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.

PRONOUNS

3rd pers., see note for Rāmpūri.

VERBS

There is a separate fut. (in *-ūlo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōndo* or *-ēro*, the latter ending being for trans. verbs.

SURKHULI

The inhabitants of the Sürkhūli Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kū* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ī*; the sing. and plur. are generally alike.

PRONOUNS

As in the other Kōcī dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pīṭā ū*, *pīṭā ī*, etc.; the imperf. being *pīṭā thau*, plur. *pīṭā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāgno*, as *pīṭdo lāgōndau*, is now beating.

KUARI

With Kūārī we get under Garhwali influence.

NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *kē lē*, and *ku*.

PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shinā kăcāk* or *kăcā* with the same meaning.

VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *nōṇḍulō*'. Past, *nōṇḍau*'. Past cond. *nōṇ'dau*.

The stat. part. ends in *-ēro*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōddo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cām̐ba State, where *bōlṇū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhme*. See *Lang. North. Him.*, pt. iii, p. 32.

ROHRU DIALECT

NOUNS

Masculine.

	SINGULAR	PLURAL
Nom.	<i>gōhr-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .

	SINGULAR	PLURAL
Abl.	-e <i>khu</i> .	-ā <i>khu</i> .
Agent	-ēā.	-ēā.
Voc.	-ēā.	-ēo.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā rō.	-rā ro.
Agent	-rā.	-rā.

ihnd-ū, Hindu, has gen. -ū ro ; agent, -ūā, etc.

Feminine.

Nom.	<i>tshəoŋ-i</i> , girl, daughter.	-ī.
Gen.	-ī ro, etc.	-ī ro, etc.
Agent	-īē.	-īē.
Voc.	-īā.	-īō.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋ.
Gen.	-ŋī ro, etc.	-ŋī ro, etc.
Agent	-ŋīē.	-ŋīē.

PRONOUNS

	SINGULAR	PLURAL
Nom.	<i>āū</i> , I.	<i>āmma</i> .
Gen.	<i>mēro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mu khě</i> .	<i>āmū khě</i> .
Abl.	<i>mu khu</i> .	<i>āmū khu</i> .
Agent	<i>mūī</i> .	<i>āmma</i> .
Nom.	<i>tū</i> , thou.	<i>tumma</i> .
Gen.	<i>tēro</i> .	<i>tāhro</i> .
Dat., Acc.	<i>tō khě</i> .	<i>tāmu khě</i> .
Abl.	<i>tō khu</i> .	<i>tāmu khu</i> .
Agent	<i>tāī</i> .	<i>tumma</i> .
Nom.	<i>ēo</i> , fem. <i>ē</i> , this.	<i>ē</i> , fem. the same.
Gen.	<i>ēhro</i> , fem. <i>īāro</i> .	<i>īū ro</i> „ „
Dat., Acc.	<i>ēs khě</i> , fem. <i>īā khě</i> .	<i>īū khě</i> „ „
Abl.	<i>ēs khu</i> , fem. <i>īā khu</i> .	<i>īū khu</i> „ „
Agent	<i>ŋī</i> , fem. <i>īū</i> .	<i>īua</i> „ „

kun, who (inter.), declines *kauh-ro khě khu* ; agent, *kunī*.

dzō, who (rel.), *dzau-ro khě khu* ; agent, *dzunī* ; *dzō kun*, whoever.

kōī, anyone, someone ; *kauh-ro*, etc., like *kun*.

kā, what (inter.), *kēāro*, etc.

kicch, something, anything ; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are : *ino*, of this kind ; *tiño*, of that kind ; *kiño*, of what kind ? *dziño*, of which kind (rel.).

ētī, so much or many ; *tētī*, so much or many (cor-relatives) ; *kētī*, how much or many ? *dzētī*, as much or many.

ADJECTIVES

Adjectives used as nouns are declined as nouns ; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-ī* for the fem. sing., and *-ī* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

Comparison. — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

sōknīro, good ; *ēu khu sōknīro*, good from this, better than this ; *sōbbhī khu sōknīro*, good from all, better than all, best.

NUMERALS

1. <i>ēk</i> .	13. <i>tēra</i> .
2. <i>dūī</i> .	14. <i>tsōuda</i> .
3. <i>cīn</i> .	15. <i>pāndra</i> .
4. <i>tsār</i> .	16. <i>sōla</i> .
5. <i>pānz</i> .	17. <i>sōttra</i> .
6. <i>tshau</i> .	18. <i>thāra</i> .
7. <i>ṣāt</i> .	19. <i>nīsh</i> .
8. <i>āth</i> .	20. <i>bish</i> .
9. <i>nau</i> .	40. <i>dūī biāh</i> .
10. <i>dās</i> .	60. <i>cīn biāh</i> .
11. <i>giāra</i> .	80. <i>tsār biāh</i> .
12. <i>bāra</i> .	100. <i>sau</i> .

ORDINALS

1st. <i>paihlo</i> .	6th. <i>tsōūo</i> .
2nd. <i>dujjo</i> .	7th. <i>sātūo</i> .
3rd. <i>cījjo</i> .	8th. <i>āṭhuo</i> .
4th. <i>tsōutho</i> .	9th. <i>naūuo</i> .
5th. <i>pānzūo</i> .	10th. <i>dāsuo</i> .

The *h* in 6th is much weaker than that in 6: *tsōūo tshau*, *dēūrḥ* is one and a half, *dāih* two and a half.

ADVERBS

Time

<i>ēbhī</i> , now.	<i>hīzz</i> , yesterday.
<i>tēbhī</i> , then (correl.).	<i>phrēz</i> , the day before
<i>kēbhī</i> , when ?	yesterday.
<i>dzēbhī</i> , when (rel.).	<i>nātrēz</i> , on the fourth day
<i>āz</i> , to-day.	back.
<i>kāllā</i> , to-morrow.	<i>kēbhī</i> , sometimes.
<i>pōrshī</i> , the day after	<i>kēbhī na</i> , never.
to-morrow.	<i>kēbhī kēbhī</i> , some time or
<i>tsauthe</i> , on the fourth day.	other, sometimes.

Place

<i>īyyā</i> , here.	<i>hūbī</i> , upwards.
<i>tīyyā</i> , there.	<i>tōl</i> , downwards.
<i>kīyyā</i> , where ?	<i>nērī</i> , near.
<i>dzīyyā</i> , where (rel.).	<i>dūr</i> , far.
<i>īyya dzau</i> , up to here.	<i>āggū</i> , forward.
<i>īre</i> , from here.	<i>patshe</i> , back.
<i>bhīttār</i> , inside.	<i>bāhār</i> , outside.

Others

<i>bōhrī</i> , very much.	<i>kā khě</i> , why ?
<i>phettī</i> , quickly.	<i>ō</i> , yes.
<i>sōknīro kāri</i> , well.	<i>bāro</i> , much, greatly.

The adjective pronouns *īno*, of this kind, etc., and *ētī*, so much, etc., are often used as adverbs.

PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of (<i>ēhri tāia</i> ,
<i>kha</i> , in.	for his sake).
<i>gahi</i> , upon.	<i>bāṭṭi</i> , about, concerning (<i>tau</i>
<i>thālī</i> , <i>thāllī</i> , under.	<i>bāṭṭi</i> , about you).
<i>āga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in	<i>pār</i> , on far side of.
front of; <i>mā āgu</i> , or <i>mā</i>	<i>ār</i> , on this side of.
<i>khu āgu</i> , in front of me.	<i>es bīyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round (<i>gauhrā phērā</i> ,
<i>khu</i> , from, with (instru.).*	round the house).
<i>ro</i> , of.	<i>khē</i> , to.

VERBS

Verb Substantive

Pres. tense *ē*, *ēh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thē</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .

pīṭno, beat

Pres. ind.	<i>pīṭū</i> .	<i>pīṭī</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
Fut.	<i>pīṭūlo</i> .	<i>pīṭīle</i> .
	<i>pīṭālo</i> .	<i>pīṭēlā</i> .
	<i>pīṭēlo</i> .	<i>pīṭēlā</i> .

Imperat. *pīṭ*; plur. *pīṭo*.

Imperf. the pres. ind. with the past verb subst.

<i>pīṭū thō</i> , fem. <i>thē</i> .	<i>pīṭī thē</i> , fem. <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .

Past, *pīṭō*, fem. *pīṭē*; plur. *pīṭē*, fem. *pīṭī* (agreeing with object).

Plup. *pīto thō*, *pīṭē thē*, *pīṭē thē*, *pīṭī thī*.

Pres. cond. same as pres. ind.

Past. cond. and pres. part.—

<i>pītdo</i> , fem. <i>pītdě</i> .	plur. <i>pītdě</i> , fem. <i>pītdī</i> .
<i>pītdo</i> , <i>pītdě</i> .	<i>pītdě</i> , <i>pītdī</i> .
<i>pītdo</i> , <i>pītdě</i> .	<i>pītdě</i> , <i>pītdī</i> .

Part. pres. act. *pītdo* (-ě, -ē, -ī); *pītdī wěrī*, while or on beating; pass. *pītdōdo*; fem. *pītdēndī*; plur. *pītdāndā*; fem. *pītdēndī* (contracted from *pīto ondo*, Hindi *mārā huā*).

Conj. part. *pītděā*, having beaten.

Agent, *pītna ālo*.

Habitual, *āū pītděā kōrū*, I am in the habit of beating.

Immediate pres. *āū pītdē lāgo*, I am now beating.

ōhno, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, -ā, -ā, -ī, -ā, -ā.

Fut. *auhūlo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *ūhō*.

Past cond. *ōhndo*.

āhno, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhūlo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhāndo*.

dēuño, go

Imperat. *dēo*; plur. *dēo*.

Pres. ind. *dēū*, etc. (reg.).

Fut. *dēūlo*, *dēūlo*, *dēālo*, *dēīle*, *dēālā*, *dēālā*.

Past, *dēo*, fem. *dēi*; plur. *dēā*, fem. *dēī*.

Past cond. *dēundo*.

rauhno, remain

Imperat. *rauh*; plur. *rauh*.

Pres. ind. *rauhū*, etc.

Fut. *rauhūlo*, etc.

Past cond. *rauhndo*.

būshno, sit

Imperat. *būsh*, *būsho*.

Pres. ind. *būshū*, etc.

Fut. *būshūlo*.

Past cond. *būshdo*.

khāno, eat

Pres. ind. *khāū*, etc.

Past, *khāo*.

pīno, drink

Pres. ind. *pīū*, etc.

Past, *pīo*.

dēno, give

Pres. ind. *dēū*.

Past, *dēro* (stat. part.).

lāno, take

Pres. ind. *lāū*.

Fut. *lāūlo*.

Past, *lāo*.

bōlno, speak, say

Pres. ind. *bōlū*.

Past, *bōlō*.

kōrno, do

Pres. *kōrū*.

Past, *kīō*.

jāno, know

Past, *jāno*.

āno, bring

Past, *āno*.

nīno, take away

Past, *nīō*.

Ability is expressed by means of *bōlno*, be able. The other verb adds *i* to the root; as *aū līkhī nēh bōldo*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro naū kās?* Thy name what is?
2. *Ēs gōhre rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshmīr kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āū bāri dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kākā ro tshōru ēhri bauhnī are biāhando.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītṭhi gahi zīn kōsh.* His back upon saddle tighten.
9. *Mūi ēhro tshōru bōhri pītō.* By-me his son much beaten.
10. *Ēu pārbaṭta gahi gāvi bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bikhā thālli gōhra gahi butṭhahndo.* He tree under horse upon seated.
12. *Ēhro bāhi āpni bauhnī khu bōro.* His brother own sister than big.
13. *Ēhro mōl dāih rāpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōṭa gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rāpōyye dē.* Him-to rupees give.
16. *Ēu rāpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pītea rōshi khu bānnho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāni gāro.* Well from water bring-out.
19. *Mū khu āga hāṇḍo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhande lāgahndo.*

Whose son`thee behind coming attached, i.e. is at this moment coming.

21. *Ēu tāi karu khu mōlē lāo ?* That by-thee whom-from in-price was-taken ?

22. *Grā re ěkki aṭṭi-āḷa khu lāo.* Village of one shop-owner from was-taken.

Notes.—1. *Kās*, what is ; cf. *kā sā* in the Sūrkhūli dialect. 6. *Biāhando*, stat. part. from *biāhṇo*, having been married. 10. *Būṭṭhahndo*, stat. part., seated. 20. *Āhandē lāgahndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā* ; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōḷṇo* with the inf., which adds *-ī* to the root ; *āū likkhī nēih bōḷdo*, I cannot write.

VOCABULARY

- able, be, *bōlno*.
 about, *bāṭṭi*.
 above; see "up", "upon".
 age, *ōmbār*.
 all, *badhe*, *sōbbhi*.
 anyone, *kōi*; anything, *kicch*.
 arrive, *puzhno*.
 ass, *gādhō*.
 back, n., *pīṭh*.
 backwards, *patsho*.
 bad, *rīo*.
 be, become, *ōhno*.
 bear, n., *rīkh*.
 beat, *pīṭno*; see "fight".
 beautiful, *bāṇṭhno*.
 bed, *mānzo*.
 behind, *patshe*.
 beneath, *thālī*, *thāllī*.
 big, *bōro*.
 bird, *tsōrkū*.
 bitch, *kukkrē*.
 body, *jīu*.
 book, *kātāb*.
 boy, *tshōru*; see "son".
 bread, *rōṭṭi*.
 bring, *āṇno*.
 brother, *bāhi*.
 buffalo, *mōīsh*.
 bull, *bōlād*.
 buttermilk, *chāsh*.
 buy, *mōle lāno*.
 call, *bōdno*.
 camel, *ūṭ*.
 cat, *brālo*, fem. *brālē*.
 cock, *kūkhro*.
 cold, *shēlo*.
 come, *āhno*.
 concerning, *bāṭṭi*.
 conquer, *dzītno*.
 cow, *gāo*.
 cowherd, *gūālo*.
 daughter, *māī*; see "girl".
 day, *dūs*; see "to-day", "to-morrow".
 defeated, be, *hārno*.
 die, *mōrno*.
 direction, *bīyyā*; in this d.,
 ēs bīyyā.
 do, *kōrno*.
 dog, *kukkūr*; see "bitch".
 downwards, *tōl*.
 draw (water), *gārno*.
 drink, *pīno*; cause to drink,
 pīāno.
 ear, *kōnthū*.
 eat, *khāno*; cause to eat,
 khīāno.
 egg, *pīnni*.
 eight, *āṭh*; eighth, *āṭhūo*.
 eighteen, *ṭhāra*.
 eighty, *tsār bīah*.
 eject, *gārno*.
 elephant, *hāthī*.
 eleven, *giāra*.
 eye, *ākh*.
 face, *mū*.
 fall, *lōṭno*.
 far, *dūr*.
 father, *bāb*.
 field, *qūkhro*.

fifteen, *pōndra*.
 fight, *pīṭṇo*; see "beat".
 fish, *māchi*.
 five, *pānz*; fifth, *pānzuo*.
 flow, *bauṇo*.
 foot, *bāñṇā*.
 forty, *dūi biāh*.
 forward, *āgu*, *āggu*, *aga*, *agga*.
 four, *tsār*; fourth, *tsōutho*.
 fourteen, *tsōuda*.
 from, *khu*.
 front, in — of; see "forward".
 fruit, *phōl*.
 ghi, *gīuh*.
 girl, *māi*; see "daughter".
 give, *dēṇo*.
 go, *dēuṇo*.
 goat, he-, *bākro*; she-, *bākrī*.
 good, *sōknīro*, *ātsho*.
 graze, intrans., *tsōrno*; trans.,
 tsārno.
 hair, *māṇḍrāl*, *bāl*.
 hand, *āth*.
 he, *ēo*.
 head, *mūṇḍ*.
 hear, *shuṇṇo*.
 hen, *kūkhre*.
 hence, *ire*.
 here, *īyyā*; up to here, *īyyā*
 dzau.
 high, *ūṣto*.
 hill, *pārbāt*.
 Hindu, *ihndu*.
 horse, *gōhro*.
 hot, *nīāto*.
 house, *gauhr*.
 hundred, *sau*.
 husband, *rāṇḍo*.
 I, *āū*.

ignorant, *bāhlū*.
 in, *de*, *kha*.
 inside, *bhittār*.
 iron, *lōah*.
 jackal, *shailṭo*.
 jungle, *bauṇ*.
 kind, of this —, *ṇo*; of that
 —, *tīṇo*; of what —, *kiṇo*
 (inter.); of which —, *dziṇo*
 (rel.).
 kite, *gōrār*.
 know, *jāṇṇo*.
 lazy, *gōlōndo*.
 learn, *shīkhṇo*.
 leopard, *bārāh*.
 lie, *sūttṇo*; see "sleep".
 little, *tshōṭo*; adv. *thōro*;
 a —, *thōro*.
 load, *bāgār*.
 look, *dēkhṇo*.
 maize, *bēlrī*.
 make, *cāṇṇo*.
 man, *māṇūch*.
 many; see "much".
 mare, *gōhrī*.
 marry, *bīāhṇo*.
 meat, *mās*.
 meet, v., *mīlṇo*.
 milk, *dūdḥ*.
 moon, *dzūn*.
 mother, *āi*.
 mountain, *pārbāt*.
 much, adv., *bōro*, *bōhrī*; so —
 or many, *ētṭī*; do. (correl.),
 tētṭī; how — or many,
 kētṭī; as — or many, *dzētṭī*.
 my, *mēro*.
 name, *naū*.
 near, *nērī*.

never, *kēbhī na*.
 night, *rācī*.
 nine, *nau*, ninth, *nōūo*.
 nineteen, *nīsh*.
 no, *nēih*.
 no one, *kōi na*.
 nose, *nāk*.
 not, *nēih*.
 nothing, *kicch na*.
 now, *ēbhi*.
 of, *ro*, fem. *ī*, plur. masc. *rē*,
 fem *rī*.
 oil, *tēl*.
 on, *gahi*.
 one, *ēk*.
 our, *māhro*.
 out, *bāhār*.
 pen, *kōllām*.
 pig, *sāngāi*.
 place, v. trans., *tshārno*.
 plain, *sōllo*.
 plough, n., *auhl*, v., *auhl*
 jōcno.
 quickly, *phēttī*.
 ran, *pāni*.
 read, *pōrhno*.
 relate, *shunauho*.
 recognize, *pārāno*.
 remain, *rauho*.
 return, *ōru āhno*.
 rise, *ūzīho*; rise up, *khāro*
 ūzīho.
 river, *nōe*; see "stream".
 rope, *rōshī*.
 round, prep., *phērā*.
 run, *phēth dēno*.
 saddle, *zīn*.
 sake, for — of, *tāuā*.
 say, *bōlno*.

second, *dujjo*.
 sec, *dēkhno*.
 seed, *bīj*.
 seven, *sāt*, seventh, *sātūo*.
 seventeen, *sōttra*.
 sharp, *pōinno*.
 she, *ē*.
 sheep, *bēhrī*.
 shepherd, *bālo*.
 shop, *ātti*, shopkeeper, *āttīālo*.
 sick, *thauānd*.
 side, on this — of, *ār*; on that
 — of, *pār*.
 sister, older than person re-
 ferred to, *dāddī*, younger
 than do., *bāihē*.
 six, *tshau*, sixth, *tsōūo*.
 sixteen, *sōla*.
 sixty, *cīn bāih*.
 sit, *bāshho*.
 sleep, *sāttno*; see "lie".
 someone, *kōi*, something, *kicch*,
 see "anyone", "anything"
 son, *tshōru*, see "boy".
 sow, v., *bauno*.
 speak, *bōlno*.
 star, *tāro*.
 stomach, *pēf*.
 storm, *khāāēra*.
 stream, *gāhd*, see "river".
 strong, *tōkro*.
 sun, *sārāi*, sunshine, *īn*.
 sweet, *gulūo*.
 take, *lāno*, take away, *nīno*.
 ten, *dās*.
 than, *khu*.
 then, *tēbhi*.
 there, *tīyya*.
 they, *ē*, their, *īūro*

thief, <i>tsōr.</i>	was, <i>tho.</i>
thirteen, <i>ṭēra.</i>	water, <i>pāṇi.</i>
this, <i>ēo</i> ; fem. <i>ē.</i>	way, <i>bāt.</i>
thou, <i>tū.</i>	we, <i>amma.</i>
three, <i>cīn</i> ; third, <i>cījjo.</i>	well, adv., <i>sōknīro kāri, ātsho</i> <i>kāri.</i>
thy, <i>tēro.</i>	well, n., <i>kū.</i>
tie, <i>kōshṇo, bānnhno.</i>	what, <i>kā</i> ; whatever, <i>dzō kacch.</i>
tighten, <i>kōshṇo.</i>	when, <i>kēbhū</i> (inter.) ; <i>dzēbhū</i> (rel.).
to, <i>khě.</i>	wheat, <i>gīūh.</i>
to-day, <i>āz.</i>	where, <i>kīyyā.</i>
to-morrow, <i>kālla</i> , day after —, <i>pōrshī</i> ; on fourth day, <i>tsauthe.</i>	white, <i>shāklo.</i>
tongue, <i>dzīb.</i>	who, <i>kun</i> ; whoever, <i>dzō kun.</i>
tooth, <i>dānd.</i>	why, <i>kīa khě.</i>
town, <i>bāzār.</i>	wife, <i>tshěōrī</i> , see “woman”.
tree, <i>bīkh.</i>	win, <i>dzītṇo.</i>
twelve, <i>bāra.</i>	wind, <i>bāgār.</i>
twenty, <i>bish.</i>	wise, <i>ōklīālō.</i>
two, <i>dūi</i> ; two and a half, <i>dāih.</i>	with, along —, <i>are</i> ,— (instru- mental), <i>khu.</i>
ugly, <i>nīkāmmo.</i>	woman, <i>tshěōrī</i> ; see “wife”.
uncle, <i>kākkō.</i>	write, <i>likkhṇo.</i>
under, <i>thālī, thālli.</i>	yes, <i>ō.</i>
up, upwards, <i>hūbi.</i>	yesterday, <i>hīzz</i> ; day before —, <i>phrēz</i> ; day before that, <i>nātrēz.</i>
upon, <i>gah.</i>	you, <i>tumma</i> ; your, <i>tāhro.</i>
very, <i>bōhri.</i>	
village, <i>grāḍ, grā.</i>	
walk, <i>hāṇḍṇo.</i>	

RAMPUR AND BAGHI DIALECTS

NOUNS

Masculine.

gōh-ro, horse

SINGULAR		PLURAL	
RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>gōh-ro</i> .	-ro.	-re.	-re.
Gen. -reo.	-re ro.	-reo.	-re ro.
Dat., Acc. -re lē.	-re kō.	-re lē.	-re kō.
Abl. -re kā.	-re ānda.	-re kā.	-re ānda.
Agent -re.	-reā.	-re.	-re.
Voc. -reā.	-reā.	-reo.	-reo.

gauh-r, house

Nom. <i>gauh-r</i> .	-r.
Gen. -ro.	-rā ro.
Abl. -rā kā.	-r ānda.
Agent -re.	-re.

In the house is (Rām.) *gauhre*, *gauhr kē* or *dā*; (Bāg.) *gauhrā dō* or *gauhrā de*.

The gen. is an adj. and inflects as follows: (Rām.) masc. sing. -o; fem. -i, plur. masc. -e; fem. -i (Bāg.) ro, rī, rē, rī. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, -o and ro change to -e and re respectively.

bāb, father, has in (Rām.), gen. *bābho*; abl. *bābbā kā*, etc.; and in (Bāg.) *bābbā ro*, *bābb ānda*; voc. *bābba*.

An example of a masc. noun in -i may be given.

hātti, elephant (Bāg.) has gen. *hātti ro*; agent, *hāttie*, etc

Feminine.

tshōḷi, girl, daughter

SINGULAR		PLURAL	
RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>tshōḷ-i</i> .	-ī.	-ī.	-ī.
Gen. -īo.	-ī ro.	-īo.	-ī ro.
Dat., Act. -ī lē.	-ī kō.	-ī lē.	-ī kō.
Abl. -ī kā.	-ī ānda.	-ī kā.	-ī ānda.
Agent -īē.	-īē.	-īē.	-īē.
Voc. -īē.	-īē.	-īo.	-īo.

*baih*n, sister

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>baih-n</i> .	- <i>n</i> io.	- <i>n</i> i ro.	- <i>n</i> i, etc., as sing.	- <i>n</i> i, etc., as sing.
Gen.	- <i>n</i> i lē.	- <i>n</i> i kō.		
Dat., Acc.	- <i>n</i> i kā.	- <i>n</i> i ānda.		
Abl.	- <i>n</i> iē.	- <i>n</i> iē.		
Agent				

PRONOUNS

1st Person.

Nom.	<i>mā</i> , I.	<i>ā</i> .	<i>āmmē</i> , we.	<i>āmmē</i> .
Gen.	<i>mē</i> ro.	<i>mē</i> ro.	<i>mā</i> hro.	<i>mā</i> hro.
Dat., Acc.	<i>mul</i> ē.	<i>mukh</i> ē.	<i>ama</i> lē.	<i>āmmū</i> kō.
Abl.	<i>mu</i> khā.	<i>mū</i> ānda.	<i>amma</i> kā.	<i>āmmū</i> ānda.
Agent	<i>mē</i> .	<i>mō</i> ē.	<i>āmmē</i> .	<i>āmmē</i> .

2nd Person.

Nom.	<i>tū</i> .	<i>tū</i> .	<i>tāme</i> .	<i>tōmme</i> .
Gen.	<i>tē</i> ro.	<i>tē</i> ro.	<i>thā</i> ro.	<i>taū</i> ro, <i>tōmu</i> ro.
Dat., Acc.	<i>tōl</i> ē.	<i>tākhe</i> .	<i>tāma</i> lē.	<i>taū</i> kō.
Abl.	<i>tōkha</i> .	<i>ta</i> ānda.	<i>tāma</i> kā.	<i>tōmmānda</i> .
Agent	<i>te</i> ī.	<i>tō</i> e	<i>tōmē</i> .	<i>tōmmē</i> .

3rd Person.

Nom.	<i>sē</i> , he, it.	<i>sē</i> .	<i>sē</i> .	<i>sē</i> .
Gen.	<i>tē</i> no	<i>tē</i> hro.	<i>tino</i> .	<i>tiū</i> ro.
Dat., Acc.	<i>tēu</i> lē.	<i>tēh</i> khe.	<i>tina</i> lē.	<i>tiū</i> ko.
Abl.	<i>tēu</i> kā.	<i>tēs</i> ānda.	<i>tina</i> kā.	<i>tiū</i> ānda.
Agent	<i>tin</i> ī.	<i>tēn</i> ē.	<i>tine</i> .	<i>tiū</i> ē.

Feminine.

Nom.	<i>sē</i> , she.	<i>sē</i> .	Fem. same as masc.	
Gen.	<i>tī</i> ō.	<i>tīā</i> ro.		
Dat., Act.	<i>tīā</i> lē.	<i>tīā</i> ko.		
Abl.	<i>tīā</i> kā.	<i>tīā</i> ānda		
Agent	<i>tī</i> ē.	<i>tī</i> ē.		

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh</i> , <i>ēh dzo</i> .	<i>jě</i> .	<i>ě</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>mo</i> .	<i>ěũ ro</i> .
Dat., Acc.	<i>ēu lě</i> .	<i>ēh khě</i> .	<i>mā lě</i> .	<i>ěũ khě</i> .
Abl.	<i>ēu kă</i> .	<i>ēs ānda</i> .	<i>mā kă</i> .	<i>ěũ ānda</i> .
Agent	<i>inī</i> .	<i>ēne</i> .	<i>ině</i> .	<i>ěũě</i> .

Feminine.

Nom.	<i>jō</i> .	<i>ēh</i> , <i>ēh dzo</i> .	Fem. same as masc.
Gen.	<i>īō</i> .	<i>īā ro</i> .	
Dat., Acc.	<i>īā lě</i> .	<i>īā khě</i> .	
Abl.	<i>īā kă</i> .	<i>īā ānda</i> .	
Agent	<i>īě</i> .	<i>īě</i> .	

kun, who

Nom.	<i>kun</i> .	<i>kun</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kun</i> .	<i>kuně</i> .

dzo, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzuně</i> .	<i>dzune</i> .

Others are: *kī* (indecl.), what, *kītsh* (indecl.), something, anything, *dzo kītsh*, whatever, *kun*, *kun*, someone, anyone, *dzo kun*, whoever, declined like *dzo* and *kun*.

PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ěno*, *ěno*, of that kind, *těno*, *těno*, of what kind, *kěno*, *kěno*, of which kind (rel.), *dzěno*, *dzěno*. So much or many, *etī*, *ětro*, so much or many, *telī*, *tětro*, (correl.) how much or many, *kētī*, *kětro*, as much or many, *dzetī*, *dzětro*.

ADJECTIVES

Adjectives ending in *o*, *ō*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

Comparison. — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kī hātshau*, good from all, better than all, best.

(Bāg.) *atshau*, *ēs ānda ātshau*, *sōbbhi ānda ātshau*.

NUMERALS

1. <i>ēk.</i>	<i>ēk.</i>	13. <i>lēra.</i>	<i>tera.</i>
2. <i>dūi.</i> ¹	<i>do.</i>	14. <i>tsōuda.</i>	<i>tsōuda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pāndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōla.</i>	<i>sola</i> (not <i>l</i>).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sīttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>thāra.</i>	<i>thāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>nīh.</i>	<i>nīsh.</i>
8. <i>āth.</i>	<i>āth.</i>	20. <i>bīh.</i>	<i>bīsh.</i>
9. <i>nan.</i>	<i>nan.</i>	40. <i>dī bīyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun bīyyeh.</i>	
11. <i>giāra.</i>	<i>gāira.</i>	80. <i>tsār bīyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

FRACTIONAL

$1\frac{1}{2}$ <i>dēōrh.</i>	<i>dēōrh.</i>
$2\frac{1}{2}$ <i>dāih.</i>	<i>dāih.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bīh.</i>	<i>sādhe bīsh.</i>
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¹ *ū* very long.

ORDINALS

1st. <i>paɪhlau.</i>	<i>paɪhlau.</i>	6th. <i>tsõūau.</i>	<i>tshāʔau.</i>
2nd. <i>dujjau.</i>	<i>dujjau.</i>	7th. <i>sətūau.</i>	<i>sətūau.</i>
3rd. <i>cījjau.</i>	<i>cījjau.</i>	8th. <i>athūau.</i>	<i>āʔhūau.</i>
4th. <i>tsõuthau.</i>	<i>tsõuthau.</i>	9th. <i>nõūau.</i>	<i>nõūau.</i>
5th. <i>pānzūau.</i>	<i>pānzūau.</i>	10th. <i>dāshūau.</i>	<i>dāshūau.</i>

and so on, adding -ūau to the cardinal.

ADVERBS

Time

	RAMPUR	BAGHI
now,	<i>ebhī.</i>	<i>ebhī.</i>
then,	<i>tebhī.</i>	<i>tebhī.</i>
when ?	<i>kebhī.</i>	<i>kebhī.</i>
when (rel.),	<i>dzebhī.</i>	<i>dzebhī.</i>
to-day,	<i>adz.</i>	<i>az.</i>
to-morrow,	<i>kalle.</i>	<i>jūa.</i>
day after to-morrow,	<i>porsho.</i>	<i>porshī.</i>
fourth day,	<i>tsõuthe.</i>	<i>tsõuthe.</i>
yesterday,	<i>hādz.</i>	<i>īzz.</i>
day before yesterday,	<i>phrez.</i>	<i>phōrāz.</i>
day before that,	<i>tsõuthe.</i>	<i>nōrāz.</i>

Place

here,	<i>īde.</i>	<i>īdr, īe.</i>
there,	<i>tīde.</i>	<i>tīde, tīe.</i>
where ?	<i>kūde.</i>	<i>kīde, kīe.</i>
where (rel.),	<i>jīde.</i>	<i>jūde, jūe.</i>
up to here,	<i>īdrā sēk.</i>	<i>īde tāī.</i>
hence,	<i>īdrā.</i>	<i>īdra.</i>
inside,	<i>bīte.</i>	<i>bītre.</i>
outside,	<i>baɪh.</i>	<i>bāre.</i>
upwards,	<i>ūbī.</i>	<i>ūbī.</i>
downwards,	<i>ūhndī.</i>	<i>ūʔī.</i>
near,	<i>bīde.</i>	<i>nēʔī.</i>
far,	<i>dūr.</i>	<i>dūr.</i>

	RAMPUR	BAGHI
forwards, in front.	<i>āgě.</i>	<i>āgě, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār</i>	<i>ār.</i>

Others

why,	<i>kālě.</i>	<i>kaī.</i>
yes,	<i>ō.</i>	<i>o</i> (answering question). <i>ei</i> (answering call).
no, not,	<i>na, neih</i>	<i>na, neih.</i>
quickly.	<i>nāndī.</i>	<i>shālt.</i>
very much,	<i>bārō</i>	<i>bōri.</i>

PREPOSITIONS

	RAMPUR	BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>ka.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dīa, kě.</i>	<i>de, dō, kha.</i>
above, upon,	<i>māttě.</i>	<i>gāhri.</i>
in front of,	<i>age.</i>	<i>age, āgre.</i>
in front of me,	<i>mu ka āge.</i>	<i>mā ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khā, ka.</i>	<i>gāddh.</i>
for,	<i>lē.</i>	<i>taī.</i>
for him,	<i>ten lě</i>	<i>tēhri taī.</i>
under,	<i>pād</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

VERBS

Verb Substantive

Pres. (R.) *α*, indeclinable.

(B.) *ēh*, indeclinable.

Neg *nīh atī*, (B.) *nēhī āthī*, both indeclinable.

Past (R.) masc. sing. *tuu*, fem. *tī*; masc. plur. *tē*, fem. *tī*.

(B.) *tuu*, fem. *te*, plur. *te*, fem. *te*.

lotno, fall

RAMPUR		BAGHI	
Imperat. sing.	<i>loṭ.</i>	Imperat. sing.	<i>loṭ.</i>
	plur. <i>loṭā.</i>		plur. <i>loṭa.</i>
Pres. ind.	<i>loṭū.</i> <i>loṭī.</i>	Pres. ind.	<i>loṭū.</i> <i>loṭī.</i>
	<i>loṭē.</i> <i>loṭau</i>		<i>loṭā.</i> <i>loṭā.</i>
	<i>loṭā.</i> <i>loṭā.</i>		<i>loṭā.</i> <i>loṭa.</i>
R. Fut	same as pres. ind.	B. Fut.	<i>loṭūlo.</i> <i>loṭūle</i>
			<i>loṭalo.</i> <i>loṭale</i>
			<i>loṭalo.</i> <i>loṭale.</i>

B The fem is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf R *loṭā*, indecl with the past of the verb subst. *tuu*, *te*, etc. B. Pres. ind. with the past verb subst
Thus—

R *loṭa tuu*, fem. *tī*, *loṭa tē*, fem. *tī*.

“ “ “ “

“ “ “ “

B *loṭū tuu*, fem. *te*, *loṭū te*, fem. *tē*.

loṭā tuu, “ *loṭā te*, “

loṭā tuu, “ *loṭā tē*, “

R Pres. cond. same as pres. ind.

Past cond. *loṭ-dau*, fem. *-di*, plur. *-de*, fem. *-dī*

Conj. part. *loṭēuu*, having fallen.

Stat part. *loṭ-ōndau*, fem. *-ēndi*, plur. *-ēnde*, *-ēndi*,
in the state of having fallen.

Past, *loṭ-au*, fem. *-i*; plur. *-ē*, fem. *-ī*.

Agent, *loṭnewālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *loṭ-dā*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *loṭlēu*, having fallen, indecl.

Stat. part. *lōt-ōndō*, -*ēnde*, -*ēnde*, -*ēnde*, in the state of having fallen.

Part. *lōt-t-au*, -*e* or -*i* ; plur. -*ē*, fem. -*ē* or -*i*.

onō, be, become

R. Imperat.	<i>ō</i> .	<i>oā</i> .	B. Imperat.	<i>o</i> .	<i>ūā</i> .
Fut.	<i>ōū</i> .	<i>oī</i> .	Fut.	<i>ūllau</i> .	<i>ūlle</i> .
	<i>oē, aue.</i>	<i>ouu, auuu.</i>		<i>ōllo.</i>	<i>ōlle.</i>
	<i>oā, auu.</i>	<i>oi auū.</i>		<i>ōllo.</i>	<i>ōlle.</i>
Past,	<i>ūau</i> , fem. <i>ūi</i> , etc.		Past,	<i>ūau</i> , fem. <i>ūe</i> , etc.	
Past cond.	<i>ūndau</i> .		Past cond.	<i>ūndau</i> .	

R. In *ūau*, *ūā*, the initial *ū* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

anō, come

R. Imperat. *āts*, *ātsau*.

Fut. *āū*, *āe*, *ātsā*, *āī*, *āau*, *ātsa*.

Past cond. *āndau*.

Hab. *ātsā kōrū*, I am in the habit of coming.

B. Imperat. *āsh*, *āshā*.

Pres. ind. *āū*, *āe*, *āe*, *āū*, *āe*, *āe*.

Imperf. *āū tau*, *āe tau*, etc.

Fut. *āūlau*, *ālau*, *ālau*, *āūle*, *āle*, *āle*.

Past, *āō*, fem. *āe*, etc.

Past cond. *āndau*.

Conj. part. *āiā*, having come.

nāshno, go

R. Pres. ind. *nāshū*, -*e*, -*ā*, -*i*, -*au*, -*ā*.

Imperat. *nāsh*, *nāshau*.

Past, *nāthau*.

Past cond. *nāshdau*.

Conj. part. *nāshēau*, having gone.

Agent, *nāshnewālo*, goer.

děūno, go

B. Imperat. *ḍū*, *dōā*.

Pres. ind. *dū*, *ḍūā*, *dūi*, *dūī*, *ḍūī*, *dūā*.

Imperf. *ḍū tau*, *ḍūi tau*, etc.

Fut. *děūlau*, *ḍūlau*, *dūlau*, *děūle*, *dūle*, *ḍūle*.

Past, *dūau*, *ḍūe*, etc.

rauho, remain

R. Pres. ind. *rōā*, *rōe*, *rōā*, etc.

Imperat. *rau*, *rauuu*.

Past cond. *rondau*.

B. Fut. *ṛāūlau*, *roūlau*, etc.

Pres. ind. *ṛāū*, *roā*, etc.

Past, *rau*, fem. *raui*, plur. *raue*, etc.

bēshno, sit

R. Past, *bēthau*, the rest of the verb regular.

bū!hno

B. Past, *bū!thau*.

tsikno, beat

This verb is regular in both dialects. In the past, of course, the agreement is with the object.

khāno, eat

R. Pres. ind. *khāā*, etc.

Past, *khāau*.

B. Stat. part. *khāero*.

pīno, drink

R. Pres. ind. *pīā*.

Past, *pīau*.

B. Past, *pīau*, fem. *pe*, plur. *pē*.

Stat. part. *pīero*.

dēno, give

R. Pres. ind. *deā*.

Past, *dennau*.

B. Fut. *dēūlau*.

Past, *dēau*.

“Take” is *lēno* (regular) in Rāmpur and *gīnno* in Bāghī. The latter has : past, *gīnau* ; stat. part. *gīnēro*.

kōrno, do

R. Past, *kāu*.

B. Past, *kōrau*.

“Bring” is *ānno* (regular).

B. Fut. *anāluu* , past, *ānuu* ; stat. part. *ānero*.

“Take away” is *nēno* (regular) in Rāmpur and *nēno* in Bāghī.

nēno has : fut. *nēuluu* , past, *nēuu* , stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ā* instead of *-ū*, as *deā*, “I give.” It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghī there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. R. *Tēro nāñ kā ?*
B. *Tērau nāñ kā eh ?* Thy name what is ?
2. R. *Eu gōhrī kētri āmbār ā ?*
B. *Io gōhrē ri kētrē āmbār eh ?* This horse of how-much age is ?
3. R. *Īdra Kāsh̄mīra sikā (up to) kētro dūr ā ?*
B. *Īdrānda Kāsh̄mīr kētro dūr eh ?* Hence Kashmir (up to) how-much far is ?
4. R. *Thāre bābbe gauhr kētti tshōtū ā ?*
B. *Tōma re babbā rē gauhrē kētre tshōtū eh ?* Your father of house (in) how-many sons are ?
5. R. *Mñ az baṛē dūrā hande āo.*
B. *Ā āz bṛē dūr-ānda āndēu āo.* I to-day very far-from having-walked came.
6. R. *Mēre tsūtsēau tshōtu ēni baṛni sī bāh āo*
B. *Mere kākā ro tshōtu ehri baṛni sāttrāu baṛ āo*
My uncle-of son his sister with marriage became
7. R. *Gauhr ke shūkle gōhrī zīn ā.*
B. *Gauhrā dau shūkle gōhrē ri dzīn* House in white horse of saddle (is).
8. R. *Ēu pītthi mātē zīn kōshau (tighten)*
B. *Ehri pītthi gāhri dzīn bānhan.* His back upon saddle bind.
9. R. *Mē ēu tshōtu le (to) bṛō mārau.*
B. *Mōr ēhrau tshōtu bōri pīttau.* By-me his son (to) much was-beaten.
10. R. *Dōnkā mātē gauī bākri tsaurā.*
B. *Ēh bōnā (jungle) dau bēhra bākri tsurā.* (He) hill upon (jungle in) cows goats is grazing.
11. R. *Eu būta pūd gōhrē mātē bēhōndau (seated)*
B. *Eh būttā thāl gōhre gāhrā būtho (sat)* That tree under horse upon seated (sat)
12. R. *Euō bāih bēhni kā bōro.*

B. *Ēhrau bāih āpni bauhni ānda bāro*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo māl dāih rupayye*.

B. *Ēhrau māl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hātsle gauhre rauā*.

B. *Mērau bāb es matthe gauhrā dō rauā*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khē īā rupauē dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māngau*.

B. *Īs ānda rupauē mōnga ōrah* (hither). Him from rupees ask (hither).

17. R. *Ēu lē mārīau rēzā kau bānnhau*. Him to having-beaten ropes with bind.

B. *Īs ātshe pītā rōshic giddh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūē kā pāni gāduu*.

B. *Kūē ānda cīsh* (or *pāni*) *gārha*. Well from water bring-out.

19. R. *Mā kā āge tsālo*.

B. *Mā āndu agre tsālā*. Me from before go.

20. R. *Kauro tshōṭu tōma pītsha āo* ? Whose boy you behind came ?

B. *Kauro tshōṭu ā tā pītsha* ? Whose boy comes thee behind ?

21. R. *Jau kau kā mülle lēau*. 'This whom from in-price was-taken ?

B. *Ēh tōē kōs ānda mōllē gīnau*. 'This by-thee whom from in-price was-taken ?

22. R. *Gau kā ēkki āhtiwāle kā lēau*.

B. *Gaua ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B. ; *gāhrā* agrees with its noun ; it is a prepositional adj. like *wārgā* (similar to) in Panjabi. 9. *Bārō* and *bōri* (or *bōhri*) are different

words. 11. *Bēḥōṇḍāu*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ōṇḍāu* and one in *-ero* for intrans. and trans. verbs respectively.

Examples.—*Lotōṇḍāu*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ēro* is found in various forms, as *-ēroa* in Sūrkhāli, *-ēro* in Kūārī, *-ēru* in North and South Jubbal, *-irā* in Māṇḍēālī, East Sukēti, and North Bilāspūrī; *-ūrā* in Hāṇḍūrī, Dāmi, South Bilāspūrī, and Gādī; *-ōrā* in Čānčālī, Čūrāhi, and Pangwālī; *-ōro* in Bhādrāwāhi; *-ōr* in Pādārī.

VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

above, see "up", "upon".

all, *sōbbi* : *sōbbhi*.

anyone, someone, *koi* : *kun*.

arrive, *paūtsno* : *pūjño*.

ass, *gaddha* : *gaddho*.

backwards, *patsha* : *pātsha*.

back, *pītth* : *pītth*.

bad, *nēṇṇrūo* : *rīau*.

be, become, *ōno* : *ōno*, *hōno*

bear, *rīkh* : *rīkkh*.

beat, *pīṇo*, *tsikno* : *pīno*,
tsikno.

beautiful, *bāṇkau* : *bātthṇau*.

bed, *māndzā* : *māndzā*.

behind, *patsha* : *pātsha*.

below, adv., *āhndi* : *ātī*, prep.,
pāl : *thāl*.

big, *bāḍa* : *bōrau*.

bird, *tsāṇki* : *pānchi*.

bitch, *kukkri* : *kūkri*.

body, *jēā* : *bādān*.

book, *kātāb* : *kātāb*.

boy, *tshōṭu* : *tshōṭu*; see "son".

broad, *īōtti* : *īōṭti*.

bring, *āno* : *āno*.

brother, *dād*, *baṭṭu* : *bāṭh*.

buffalo, *mhaī* : *maūsh*.

bull, *bōlād* : *bōlād*.

buttermilk, *tshāh* : *chāsh*.

call, *bīḍno* : *bīḍno*.

camel, *ūṭ* : *ūṭ*.

cat, *braulā*, fem. *braulī*

bāraulau, fem. *bāraulī*.

clean, *hātsha* : *ātshau*.

cock, *kukhlā* : *kūkhrau*, *mārgā*;

wild cock (Bāghī), *khlaiv*.

cold, *shēḷau* : *shēḷau*.

come, *āno* : *āno*.

conquer; see "win".

cow, *gāo* : *gāo*.

cowherd, *gūālo* : *gūālo*.

daughter, *tshōṭi* : *tshōṭi*.

day, *dūs* : *dūs*.

defeated, be, *hārno* : *hārno*.

die, *mārno* : *mārno*.

do, *kērno* : *kērno*.

dog, *kukkār* : *kūkār*.

downwards, *ūhndi* : *ūtī*.

draw out, *gūḍno* : *gūḍno*.

drink, *pīno* : *pīno*; cause to —

pīāno : *pīnēno*.

ear, *kānn* : *kānn*.

eat, *khāno* : *khāno*, cause to

—, *khāno* : *khāno*.

egg, *pinnu* : *pinnu*.

eight, *āth* : *āth*, eighth,

āthūo : *āthūau*.

eighteen, *thāro* : *thāro*.

eighty, *tsār* : *bīyyeh*.

eject, *gūḍno* : *gāṇno*.

elephant, *hātthi* : *hāthi*.

eleven, *gāra* : *gāra*.

eye, *ākkhi* : *ākkhi*.

face, *mū* : *mū*.

fall, *lōṭno* : *lōṭno*.

far, *dūr* : *dūr*.

father, *bāb* : *bāb*.
 field, *ḍūkro* : *khēc*.
 fifteen, *pōndra* : *pāndra*.
 fight, *lōrno* : *pīṭno*.
 fish, *mātsḥi* : *mātsḥli*.
 five, *pāndz* : *pāndz* ; fifth,
 pāndzūo : *pāndzūau*.
 flow, *baḥno* . *baḥno*.
 foot, *bāḡna*, *rāddā* : *lāt*.
 forty, *dī bīyyeh*.
 forward, *āge* · *āgre*, *āge*.
 four, *tsār* . *tsār* , fourth,
 tsōutho : *tsōuthau*.
 fourteen, *tsōuda* . *tsōuda*.
 from, *kā* : *ānda*.
 front, *āge* · *āgre*, *āge*.
 fruit, *phāl* : *phāl*.
 ghi, *gīuh* : *gīuh*.
 girl, *tshōti* : *tshōti*.
 give, *dēno* . *dēno*.
 go, *nāshno* : *dūno*.
 goat, *bākr-o*, fem. -i : *bākr-o-i*.
 good, *hātsha* : *ātshau*, *shōblau*.
 graze, intrans., *tsōrno* : *tsārno* ;
 trans., *tsūrno* : *tsārno*.
 hair, *shāl* : *shārāl*.
 hand, *hāth* : *hātth*.
 he, *sē* : *sē*.
 head, *mūnd* : *mūnd*.
 hear, *shūmo* . *shūmo* ; see
 “relato”.
 hen, *kukhli* . *kūkhri*, *mārgi* ;
 · wild — (Bāghī), *dūhī*.
 hence, *īdrā* : *īdro*.
 here, *īde* : *īe*, *īde* ; up to —,
 īdrā sā : *īde tāi*.
 high, *ūtṣau* : *ūtṣhau*.
 hill, *ḍaūk* : *dāghār*.
 horse, *gōhro* : *gōhro*.

hot, *nīantau* : *nētau*.
 house, *gauhr* : *gauhr*.
 hundred, *shau* : *shau*.
 husband, *rāṇḍko* : *rāṇḍau*.
 I, *mū* : *ā*.
 ignorant, *bēsī* · *kānānd*.
 in, *kē* : *dō*.
 inside, *bīte* · *bītre*.
 iron, *lōah* : *lōah*.
 jackal, *shāl* : *shārḷḷo*.
 jungle, *ḍzāṅgaḷ* : *baḥu*.
 kind, of this —, *ēno* . *ēno* ;
 of that —, *tēno* : *tēno* ; of
 what —, *kēno* : *kēno* ; of
 which — (rel.), *ḍzēno* : *ḍzēno*.
 kite, *shārairi* . *mārairi*.
 know, *dzāṇno* : *dzāṇno*.
 lazy, *dīhnan* : *dīhnan*.
 learn, *shīkno* : *shīkno*.
 leopard, *bārāhg* : *bārāhg*.
 lie, *sūtṇo* · *sūtṇo*.
 little, *hūtsḷo*, *chōṭo*, *kāmṭi*
 māḷḥau, *kāmṭi*.
 load, *bāhṛa* : *bāhṛau*.
 look, *shāno* : *dēkhno*.
 maize, *tshālḷi* : *kūkkri*.
 make, *cāṇno* : *cāṇno*.
 man, *manṣh* · *māṇṣh*.
 mare, *gōhri* : *gōhri*.
 married, be, *bīāh ōno* . *baḥ*
 ōṇō.
 meat, *mās* : *mās*.
 meet, *mēno* : *mīṇno*.
 milk, *dūdh* . *dūddh*.
 moon, *dzōth* : *dzōt*.
 mother, *ī* : *ī*.
 mountain, *ḍaūk* . *dāghār*.
 much, *dzāḍau* : *dzāḍau*, *bōri* ;
 so —, *ētī*, *tētī* : *ētro*, *tētro* ,

- how —, *kēti* : *kētro*; as —
(rel.), *dzēti* : *dzētro*.
- my, *mēro* : *mēro*.
- name, *nāi* : *naū*.
- near, *bīde* : *nēri*.
- night, *rāci* : *rāc*.
- nine, *nau* : *nau*; ninth, *nōūau* :
nōūau.
- nineteen, *nīh* : *nīsh*.
- no, *nīh*, *na* : *nīh*, *na*; nothing,
kātsh na : *kātsh na*.
- nose, *nāk* : *nāk*.
- not, *nīh*, *na* : *nīh*, *na*.
- now, *ēbhī* : *ēbhī*.
- of, -o : *ro*.
- oil, *tēl* : *tēl*.
- on, *māte* : *gāhrā*.
- one, *ēk* : *ēk*; one and a half,
dēorh : *dēorh*.
- our, *māhro* : *māhro*.
- out, *baih* : *bāhrā*.
- pen, *kālām* : *kālām*.
- pig, *suīgār* : *sūngār*.
- place, v., *thāno* : *thārno*.
- plain, n., *söllō* : *söllō*.
- plough, *auhl jōcno* : *aul*
dzūndno.
- quickly, *nāndi* : *shātt*.
- rain, *pāni* : *bārkkā*.
- read, *pōrno* : *pārno*.
- recognize, *patshamno* :
pārainno.
- relate, *shūnauno* : *shūnāno*.
- remain, *rauho* : *rauho*.
- return, *ōru āno* : *ōru āno*.
- rise, *ūdzu khārno* : *ūtthno*.
- river, *dārāo* : *dāryao*.
- rope, *rēz* : *rōshī*.
- run, *thūnno* : *bīchno*.
- saddle, *zīn* : *dzīn*.
- sake, for sake of, *lē* : *tāi*.
- say, *bōlno* : *bōlno*.
- see, *shāno* : *dēkno*.
- seed, *bīu* : *bījī*.
- seven, *sāt* : *sāt*; seventh,
sātūo : *sātūau*.
- seventeen, *sōttra* : *sīttra*.
- sharp, *painnau* : *painnau*.
- she, *sē* : *sē*.
- sheep, *bēhri* : *bēhr* (note
different r).
- shepherd, *bāḍālo* : *bārālo*.
- shop, *āhtī* : *āhtī*.
- shopkeeper, *āhtuwālo* :
dūkāndār.
- side, on this side of, *wār* : *ār*;
on the far side of, *pār* : *pār*.
- sister, elder than person re-
ferred to, *dāi* : *dāi*; younger
than do., *baihn* : *bauhn*.
- sit, *bīshno* : *būthno*.
- six, *tshau* : *tshau*; sixth,
tshōūau : *tshāto*.
- sixteen, *sōla* : *sōla*.
- sixty, *caun bīyyeh*.
- sleep, *sutno* : *sūthno*.
- son, *tshōtu* : *tshōtu*.
- sow, *ēno* : *bōno*.
- speak, *bōlno* : *bōlno*.
- stand, *ūdzu khārno* : *khārū ōnō*.
- star, *tāra* : *tāra*.
- stomach, *pēt* : *pēt*.
- storm, *bāgār* : *bāgār*; see
"wind".
- stream, *khād* : *nau*.
- sun, *sūrāj* : *sūrāj*.
- sunshine, *dō* : *dan*.
- sweet, *gūluau* : *mīthau*.

swift, *sūtāz* : *sūtāz*.
 take, *lēno* : *gīnnə*; take away,
 nīno : *nēno*.
 ten, *dāsh* : *dās*.
 than, *kā* : *ānda*.
 then, *tēbh* : *tēbhi*.
 there, *tīde* : *tīe*, *tīde*.
 they, *sē* : *sē*.
 thief, *tsōr* : *tsōr*.
 thirteen, *tēra* : *tēra*.
 this, *jō* : *ēh*.
 thou, *tū* : *tū*.
 three, *caun* : *caun*; third,
 cījjo : *cījjo*.
 thy, *tēro* : *tēro*.
 tie, *bānnhno* : *bānnhno*.
 tighten, *kōshno* : *kōshno*.
 to, *lē* : *khē*.
 to-day, *ādz* : *āz*.
 to-morrow, *kālle* : *jā*; day
 after —, *pōrsho* : *pōrsh*;
 on fourth day, *tsōuthe* :
 tsōuthe.
 tongue, *dzibbh* : *dzibbh*.
 tooth, *dānt* : *dānd*.
 town, *bāzār* : *bādzār*.
 tree, *būṭ* : *būṭ*.
 twelve, *bāra* : *bāra*.
 twenty, *bīh* : *bīsh*.
 two, *dū* : *dō*; two and a half,
 dāih : *dāih*; second, *dūjjau* :
 dūjjau. (The *u* in *dū* is
 long and the *i* short.)
 ugly, *nīkāmmau* : *rīau*.
 uncle, *tsātso* : *kāk*.
 under, *pāḍ* : *thāl*.
 up, upwards, *ūhndī* : *ūṭī*.
 upon, *māte* : *gāhrā* (latter is
 an adjective).

very, *bāro* : *bōri*, *bōhr*.
 village, *grāḍ* : *gaū*.
 walk, *hāṇḍno* : *āṇḍno*.
 was, *tau* : *tau*.
 water, *pāni* : *cīsh*, *pāni*.
 way, *pamḍau* : *bāṭ*.
 we, *āmmē* : *āmmē*.
 well, adv., *ātsho* : *ātsho*.
 well, n., *kūo* : *kūo*.
 what, *kā* : *kā*; whatever, *dzō*
 kūts.
 wheat, *gūh* : *gūh*.
 when (inter.), *kēbh* : *kēbh*;
 (rel.), *dzēbh* : *dzēbh*.
 where (inter.), *kīde* : *kīe*, *kīde*;
 (rel.), *dzīde* : *dzīde*.
 white, *shāklo* : *shāklo*.
 who (inter.), *kun* : *kun*; (rel.),
 dzō : *dzō*.
 why, *kile* : *kai*.
 wife, *rāṇḍki*, *rāṇḍi* : *tshēōri*,
 zānāna.
 win, *dzītno* : *dzītno*.
 wind, *bāgār* : *bāgār*.
 wise, *sātāz* : *ākldār*.
 with, along with, *sīh* : *sātte*;
 (instr.), *kau* : *gūddh*.
 woman, *rāṇḍki*, *rāṇḍi* : *tshēōri*.
 write, *likkhno* : *likkhno*.
 yes, *ō* : (answering question), *ō*;
 (answering call), *ei*.
 yesterday, *hīdz* : *īzz*; day
 before —, *phrēz* : *phōrāz*;
 day before that, *tsōuthe* .
 nōrāz.
 you, *tūmē* : *tōmmē*.
 your, *thāro* : *taūro*.

KOCI :— SURKHULI DIALECT

NOUNS

Masculine.

	SINGULAR	PLURAL
Nom.	<i>gōhr-o</i> , horse.	-e.
Gen.	-ě ro.	-e ro.
Dat., Acc.	-ě le.	-e le.
Abl.	-ě kũ.	-e kũ.
Agent	-e.	-ěũe.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā ro.	-rā ro.
Agent	-re.	-rũe.

Feminine.

Nom.	<i>tsheoṛ-ī</i> , girl.	-ī.
Gen.	-ī ro.	-ī ro.
Dat., Act.	-ī le.	-ī le.
Abl.	-ī kũ.	-ī kũ.
Agent	-īē.	-īē.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋĩ.
Gen.	-ŋĩ ro.	-ŋĩ ro.
Agent	-ŋĩē.	-ŋĩē.

All genitives are themselves adjectives and are declined as such.

PRONOUNS

Nom.	<i>aĩ</i> , I.	<i>ānme</i> , we.
Gen.	<i>mēro</i> .	<i>ānmāro</i> .
Dat., Acc.	<i>mulě</i> .	<i>āmlě</i> .
Abl.	<i>mu khu</i> .	<i>ām ku</i> .
Agent	<i>mūĩe</i> .	<i>āmĩe</i> .
Nom.	<i>tũ</i> , thou.	<i>tāme</i> , you.
Gen.	<i>tēro</i> .	<i>tānmāro</i> .
Dat., Acc.	<i>tāĩ le</i> .	<i>tāĩm le</i> .
Agent	<i>tāē</i> .	<i>tāĩmāe</i> .
Nom.	<i>īo</i> , this.	<i>īe</i> .
Gen.	<i>ēs ro</i> , <i>ēh ro</i> .	<i>īũ ro</i> .
Dat., Acc.	<i>īs le</i> .	<i>īũ le</i> .
Abl.	<i>īs ku</i> .	<i>īũ ku</i> .
Agent	<i>īĩe</i> .	<i>īũe</i> .

The fem. sing. is nom. *īe* , gen. *īā ro*, etc. ; agent *īāe*.

Nom.	<i>sau</i> , that, he.	<i>tīe</i> .
Gen.	<i>tīsro</i> , <i>tēhro</i> .	<i>tīā ro</i> .
Agent	<i>tīnīe</i> .	<i>tīūe</i> .

Fem. sing. nom. *sau* , gen. *tīā ro* ; agent *tīāe*.

kun, who ? has, gen. *kāh ro*, ag. *kunīe*.

kā, is what ?

who, as a relative, is *jun* or *dzan*.

ADJECTIVE PRONOUNS

īno, of this kind ; *tīno*, of that kind ; *kīno*, of what kind (inter.) ; *jīno*, of what kind (rel.).

ētī, so much or many ; *tētī*, so much or many (correl.) , *kētī*, how much or many . *jētī*, as much or many (rel.).

dōkh zeī is used for "a little" as *dōkh zeī pīthan*, a little flour.

ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have *-e* in masc. obl. sing. and masc. plur., and *-ī* all through the fem.

Comparison is made by means of the prep. *ku*.

ēs ku atsho, better from this, better than this.

bāldēu ku atsho, better from all, better than all, best

NUMERALS

- | | |
|--|---|
| 1. <i>ēk</i> . | 12. <i>bāra</i> (first <i>a</i> long) |
| 2. <i>dūi</i> (<i>ū</i> long) | 13. <i>tīra</i> (<i>i</i> long). |
| 3. <i>cīn</i> . | 14. <i>tsūndā</i> . |
| 4. <i>tsār</i> . | 15. <i>pāndra</i> . |
| 5. <i>pānz</i> . | 16. <i>soula</i> . |
| 6. <i>tshau</i> . | 17. <i>sūttra</i> . |
| 7. <i>sūt</i> . | 18. <i>thāra</i> . |
| 8. <i>āḥh</i> . | 19. <i>āḥīs</i> (accent on first syllable). |
| 9. <i>nau</i> . | 20. <i>bīs</i> . |
| 10. <i>dās</i> . | |
| 11. <i>gāra</i> (first <i>a</i> long). | |
| 1½ <i>dēūr</i> . | 2½ <i>dāhi</i> . |

ADVERBS

Time

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phārīdz</i> , day before
<i>kēbbī</i> , when ?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nītrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kēbbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kēbbi na</i> , never.
<i>tsouthe</i> , on fourth day.	

Place

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where ?	<i>dār</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pītshe</i> , <i>pītshe</i> , behind.
<i>īdrā zāñ</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bāīre</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

Others

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phēṭī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kū</i> , from.	<i>kanne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside ; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāñ</i> , up to.	<i>pār</i> , beyond.
<i>pītshe</i> , <i>pītshe</i> , behind, after.	<i>wār</i> , on this side of.

VERBS

Verb Substantive

Pres. tense <i>ū</i> .	<i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ā, sā, āsā</i> .	<i>ī, sī</i> .

Neg. sing. masc. *nāsto*. fem. *nāsti*; plur. masc. *nāste*
fem. *nāsti*.

Past masc. <i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i>
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

pīṭno, beat

Imperat. <i>pīṭ</i>	<i>pīṭau</i>
Pres. ind. <i>pīṭā ū</i> .	<i>pīṭī ī</i> .
<i>pīṭā ī</i> .	<i>pīṭā ī</i> .
<i>pīṭā sā, pīṭā</i> .	<i>pīṭā sī, pīṭā ī</i> .

This does not change for gender.

Imperf. <i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīṭo*, *pīṭau*; fem. *pīṭī*; plur. *pīṭe*; fem. *pīṭī*
(all agreeing with object).

Perf. sing. masc. *pīṭo ā*, *pīṭo ū*, fem. *pīṭī ā*; plur.
masc. *pīṭe ī*; fem. *pīṭī ī*.

Plup. *pīṭo thau*; fem. *pīṭī thī*; plur. *pīṭe the*; fem.
pīṭī thī.

Past cond. -

<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .

Conj. part. *pīṭēau*, having beaten.

Stat. part. *pīṭōndau*, in the state of having been beaten,
or simply beaten.

In the same way are conjugated *lōṭno*, fall ; *āshno*, come ; *dēūno*, go, except that this last, like all verbs whose root ends in a vowel, inserts *n* before *-dan* in the past cond., *dēūndan*.

būshno, sit

Past, *būttḥo*, *būttḥau*.

Stat. part. *būshōndo*, in the state of being seated, or simply sitting.

khāno, eat

Pres. ind. *khāā ū*, *khā ī*, *khāā sē*, *khāī ī*, *khā ī*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā* ; so also *lāno*, take.

pīno, drink

Past, *pīo*.

Stat. part. *pīērōā*.

dēno, give

Pres. ind. *dēā ū*.

Perf. *dēo ā* ; plur. *dēe ī*.

Stat. part. *dēīērōā*.

kōrno, do

Past, *kīo*.

āno, bring

Perf. *āno ā*.

Stat. part. *ānīērōā*.

nīno, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro nan kā sū?* Thy name what is?
2. *Ēs gohṛe ri kēti bōrshē i?* This horse of how-many years are?
3. *Īdro Kāsh^umīrā dzāñ (zāñ) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhrā ke kētti tshōru v.* Thy father of house in how-many sons are?
5. *Āz āñ bāṛe dūrā ku āndīau āshō ā.* To-day I very far from having-walked came.
6. *Mēre kākka ro tshōru ēsri bauhni ārle bāh āan.* My uncle's boy his (this-of) sister with married is.
7. *Gōhrā ke shūkle gōhṛe ri kaṭṭhi ā.* House in white horse of saddle is
8. *Tēhri pīṭhi mate kaṭṭhi bānho.* His back upon saddle tie.
9. *Mūiē ēhre tshōru atsho pītan.* By-me his (this-of) boy well was-beaten.
10. *Īo dānde dī (dei) bēhṛ bakkaṛ tsāra oā.* He hill upon sheep goats grazing is.
11. *Īo ēs bihū pāṛ gōhṛe māthe bāshōndo.* He this tree under horse upon seated is.
12. *Ēsro baki āṇṇi bauhni ku bōṛo ā.* His brother own sister than (from) big is.
13. *Ēhro mol dāih rūpāe.* This-of price two-and-a-half rupees
14. *Mēro bābb loḍe gōhrā ī rauhā.* My father little house in remains (lives)
15. *Ēs lē īu rūpāe dēau.* Him to this rupee give.
16. *Īu rūpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pīṭēau lohī kānne bānnhar.* Him well having-beaten ropes with bind.
18. *Kūe ku pāṇi gārau.* Well from water draw.

19. *Mū ku āgāri hāṇḍ.* Me from before walk.

20. *Kāhro tshōrū tāñ pitshu āsh_hdan lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.

22. *Gāñā re bañē ku.* Village of shopkeeper from.

Notes.—6. *Ūau* (*ū* very long) is the Hindi *huā*. 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Būshōndau*, stat. part., in the state of having sat, i.e. seated. 19. *Hāṇḍ*, walk, appears above in 5 as *āṇḍ*. 20. *Āsh_hdan lāgōndau* corresponds to the Pānjabi *aundā e lāṅu* is in the act of coming.

VOCABULARY

above, <i>māthc</i> ; see “ up ”,	day, <i>dūs</i> .
“ upon ”.	defeated, be, <i>hārno</i> .
all, <i>bādde</i> .	die, <i>mōrno</i> .
ass, <i>gāddhau</i> .	do, <i>kōrno</i> .
backwards, <i>pitshc</i> , <i>pitshu</i> .	dog, <i>kukkār</i> .
back, n., <i>pīth</i> .	downwards, <i>tōle</i> .
bad, <i>nikāmmau</i> .	draw out, <i>gārno</i> .
be, become, <i>ōno</i> .	drink, <i>pīno</i> .
bear, n., <i>rikh</i> .	ear, <i>kōnthū</i> .
beat, <i>pīno</i> .	eat, <i>khāno</i> .
beautiful, <i>atshau</i> .	egg, <i>āṇḍa</i> .
bed, <i>mānzā</i> .	eight, <i>āṭṭh</i> .
behind, <i>pitshc</i> , <i>pitshu</i> .	eighteen, <i>thāra</i> .
below, <i>tōle</i> .	elephant, <i>ātthī</i> .
big, <i>bāro</i> , <i>bōro</i> .	eleven, <i>giara</i> (first <i>ā</i> very long).
bird, <i>tsērū</i> .	eye, <i>ākkhī</i> .
bitch, <i>tshāutī</i> .	face, <i>mū</i> .
body, <i>dzēū</i> .	fall, <i>lōṭno</i> .
book, <i>kūtāb</i> .	far, <i>dūr</i> .
boy, <i>tshōru</i> .	father, <i>bāb</i> .
bread, <i>rōṭṭī</i> .	field, <i>ḍākhrau</i> .
bring, <i>āṇno</i> .	fifteen, <i>pāndru</i> .
brother, <i>bāhī</i> .	fight, <i>pīṭno</i> .
buffalo, <i>maīsh</i> .	fish, <i>mācchī</i> .
bull, <i>bōḷāḷ</i> .	five, <i>pānz</i> .
buttermilk, <i>shāsh</i> .	foot, <i>ṭānge</i> .
call, <i>ōṭāṇno</i> .	forward, <i>āgu</i> , <i>āgārī</i> .
cat, <i>birālṭau</i> .	four, <i>tsār</i> .
cock, <i>kukhrō</i> .	fourteen, <i>tsāuda</i> .
cold, <i>shēluu</i> .	from, <i>ku</i> , <i>kū</i> .
come, <i>āshno</i> .	front, in front of, <i>āgārī</i> , <i>āgu</i> .
conquer, <i>dzīṭno</i> .	fruit, <i>phōḷ</i> .
cow, <i>gāū</i> .	ghi, <i>gīh</i> .
cowherd, <i>gūāḷḍū</i> .	girl, <i>tshōṭūr</i> .
daughter, <i>tshōṭūr</i> .	give, <i>dēno</i> .

goat, <i>bākrau</i> ; female, <i>bākkār</i> .	married, bc, <i>bāh oṇo</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhēṇo</i> .
hair, <i>rēsh</i> .	milk, <i>dūdh</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āi</i> .
head, <i>māṇḍ</i> .	mountain, <i>ḍāṇḍā</i> .
hear, <i>shuṇṇo</i> .	much, so, <i>ēti</i> , <i>ētti</i> ; so much
hen, <i>kukhrī</i> .	(correl.), <i>tēti</i> , <i>tētti</i> ; how
hence, <i>īdro</i> .	much ? <i>kēti</i> , <i>kētti</i> ; as much
here, <i>ēthi</i> , <i>īde</i> .	(rel.), <i>dzēti</i> , <i>dzētti</i> ; adv.,
hill, <i>ḍāṇḍā</i> .	<i>bōri</i> , <i>bōro</i> .
horse, <i>gōhro</i> , <i>gōhrau</i> .	my, <i>mēro</i> .
hot, <i>nātau</i> .	near, <i>nēṇi</i> .
house, <i>gauhr</i> , <i>gōhr</i> .	never, <i>kēbbi na</i> .
husband, <i>bōṇrau</i> .	night, <i>rāc</i> .
I, <i>āi</i> .	nine, <i>nan</i> .
ignorant, <i>nikāmmau</i> .	nineteen, <i>āṇis</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bītre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shauḷo</i> .	not, <i>na</i> .
jungle, <i>dzāṇḡāl</i> .	now, <i>ēbbi</i> .
kind, of this, <i>īno</i> ; of that — ,	of, <i>ro</i> .
<i>tīno</i> ; of what — , <i>kīno</i> ; of	oil, <i>tēl</i> .
which — , <i>jīno</i> (rel.).	on, see " upon ".
kite, <i>gōrāḍ</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shikhṇo</i> .	outside, <i>bāire</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sītṇo</i> .	pig, <i>suṇḡār</i> .
little, <i>loḷḍo</i> ; a little, <i>dōḷh ze</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōllo</i> .
load, <i>bāgār</i> .	plough, <i>auḷ bāṇo</i> .
look, <i>dēkhṇo</i> .	puppy, <i>kūicā</i> .
maize, <i>bēlri</i> .	quickly, <i>phēṇi</i> .
make, <i>chāṇṇo</i> .	rain, <i>pāṇi</i> .
man, <i>āddmī</i> .	read, <i>pōrhṇo</i> .
mare, <i>gōhri</i> .	recognize, <i>rūāuṇo</i> .

remain, <i>rauhno</i> .	they, these, <i>tīe</i> .
return, <i>ōru. āshno</i> .	thief, <i>tsōr</i> .
river, <i>nau</i> .	thirteen, <i>ṭīru</i> (very long <i>ī</i>).
rope, <i>lōhlī</i> .	this, <i>īo</i> .
saddle, <i>kaṭṭhī</i> .	thou, <i>tū</i> .
say, <i>bōhno</i> .	three, <i>cīn</i> .
see, <i>dēkhno</i> .	thy, <i>tēro</i> .
seed, <i>bīj</i> .	tie, v., <i>baunnho</i> .
seven, <i>sātt</i> .	to, <i>le</i> .
seventeen, <i>sātttra</i> .	to-day, <i>āj</i> .
sharp, <i>pōīnau</i> .	to-morrow, <i>kālle</i> ; day after —,
she, <i>sau</i> .	<i>pōrshī</i> , on fourth day,
sheep, <i>bērī</i> .	<i>tsōuthe</i> .
shepherd, <i>bōkrālqū</i> .	tongue, <i>dzīb</i> .
side, on this — of, <i>wār</i> ; on	tooth, <i>dānd</i> .
that — of, <i>pār</i> .	town, <i>bāzār</i> .
sister (older than person re-	tree, <i>bīkh</i> .
ferred to), <i>dāī</i> , younger	twelve, <i>bāra</i> (first <i>ā</i> very long).
than do., <i>bauīhn</i> .	twenty, <i>bīs</i> .
sit, <i>būshno</i> .	two, <i>dū</i> (long <i>ū</i>), two and a
six, <i>tshau</i> .	half, <i>qāh</i> .
sixteen, <i>sōūla</i> .	ugly, <i>nīkāmmo</i> .
sleep, <i>sūtno</i> .	uncle, <i>kākk</i> .
son, <i>tshōru</i> .	under, <i>tōle</i> .
sow, <i>bauho</i> .	up, upwards, <i>māte</i> , <i>māthe</i> .
speak, <i>bōhno</i> .	upon, <i>māte</i> , <i>māthe</i> , <i>dei</i> , <i>dī</i> .
star, <i>tāra</i> .	very, <i>bāro</i> , <i>bōro</i> , <i>bōrī</i> .
stomach, <i>pēṭ</i> .	village, <i>gāō</i> .
storm, <i>bāqūr</i> .	walk, <i>āṇqno</i> , <i>hāṇqno</i> .
stream, <i>gāhr</i> .	was, <i>thau</i> , fem. <i>thī</i> .
sun, <i>sūrāz</i> ; sunshine, <i>rūr</i> .	water, <i>pānī</i> .
sweet, <i>mīṭhau</i> .	way, <i>bāṭ</i> .
swift, <i>atsho</i> .	we, <i>āmmē</i> .
take, <i>lāno</i> ; take away, <i>nīno</i> .	well, adv., <i>atsho</i> .
ten, <i>dās</i> .	well, n., <i>kāo</i> .
than, <i>ku</i> .	what, <i>kā</i> .
that, <i>sau</i> .	wheat, <i>gīūh</i> .
then, <i>tēbbī</i> .	when? <i>kēbbī</i> , (rel.) <i>jēbbī</i> .
there, <i>tīe</i> .	where? <i>kīe</i> , (rel.) <i>dzīe</i> .

white, *shāklo*.

who? *kun*.

why? *källe*.

wife, *tsheori*.

win, *dzitno*.

wind, *bāgūr*.

wise, *ōklucālo*.

with (instru.), *kānno*; (along
with), *arle*.

woman, *tsheori*.

write, *likhno*.

yesterday, *hūd̥z*; day before —,

phārīdz; on fourth day

back, *nitriz*.

you, *tāme*.

your, *tāmāro*.

KOCI:—KUARI DIALECT

NOUNS

Masculine.

	SINGULAR	PLURAL
Nom., Acc.	<i>gōh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>řěũ ro</i> .
Dat.	- <i>re lě</i> .	- <i>řěũ le</i> .
Abl.	- <i>re ku</i> .	- <i>řěũ ku</i> .
Agent	- <i>reĩ</i> .	- <i>řěũě</i> .
Nom., Acc.	<i>běť-ā</i> , son.	- <i>ā</i> .
Gen.	- <i>ā ro</i> .	- <i>āũ ro</i> .
Dat.	- <i>ā kě lě</i> .	- <i>āũ kě lě</i> .
Agent	- <i>āě</i> .	- <i>āũě, āũě</i> .
Nom., Acc.	<i>rīkh</i> , bear.	<i>rīkh</i> .
Gen.	<i>rīkh-e ro</i> .	<i>rīkh-u ro</i> .
Dat.	- <i>e lě</i> .	- <i>u lě</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eĩ</i> .	- <i>ō</i> .

Feminine.

Nom., Acc.	<i>běť-ĩ</i> , daughter.	- <i>ĩ</i> .
Gen.	- <i>ĩ ro</i> .	- <i>ĩũ ro</i> .
Dat.	- <i>ĩ kě lě</i> .	- <i>ĩũ ke</i> .
Abl.	- <i>ĩ ku</i> .	- <i>ĩũ ku</i> .
Agent	- <i>ĩě</i> .	- <i>ĩũě</i> .
Nom., Acc.	<i>bauih-n</i> , little sister.	- <i>nĩ</i> .
Gen.	- <i>ni ro</i> .	- <i>niũ ro</i> .
Dat.	- <i>ni kě lě</i> .	- <i>niũ kě</i> .
Abl.	- <i>ni ku</i> .	- <i>niũ ku</i> .
Agent	- <i>nĩě</i> .	- <i>niũě</i> .

PRONOUNS

First.

Nom.	<i>āũ</i> .	<i>āmmě</i> .
Gen.	<i>mairo</i> .	<i>māhro</i> .
Dat.	<i>mũ kě lě</i> .	<i>āmmũ kě lě</i> .
Abl.	<i>mũ koi</i> .	<i>āmmũ koi</i> .
Agent	<i>muĩ</i> .	<i>āmmě</i> .

Second.

Nom.	<i>tū.</i>	<i>tummə.</i>
Gen.	<i>tērō.</i>	<i>tūmāro.</i>
Dat., Acc.	<i>tāū ke.</i>	<i>tum kē lē.</i>
Abl.	<i>tāū koi.</i>	<i>tum koi.</i>
Agent	<i>tāī.</i>	<i>tumne.</i>

Third.

Nom.	<i>nau, he, she, it, that.</i>	<i>nē.</i>
Gen.	<i>nyās ro, fem. nyā ro.</i>	<i>nīū ro.</i>
Agent	<i>nīnī, fem. nyāī.</i>	<i>nīūa.</i>
Nom., Acc.	<i>jo, this.</i>	<i>jē.</i>
Gen.	<i>ēh ro, ēs ro.</i>	<i>īū ro.</i>
Dat., Acc.	<i>ēh kē, ēs ke.</i>	<i>īū kē lē.</i>
Agent	<i>īnī.</i>	<i>īūe.</i>
Nom.	<i>kūn, who.</i>	
Gen.	<i>kāh ro.</i>	
Agent	<i>kūnī</i>	

jō is who, relative, and *kā*, is what? *kāčch*, something, anything.

ADJECTIVE PRONOUNS

īēno, of this kind; *tauno*, of that kind; *kauno*, of what kind? *dzauno*, of which kind (rel.).

ētī, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many? *dzētī*, as much or many (rel.).

ADJECTIVES

Adjectives in *-o*, *-ā*, *-au* are declined as follows: masc. sing. obl., *-e*; masc. plur., *-e*; fem. sing. and plur., *-ī*. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition *koi*, from.

jō cītho ēdze cīthe koi khūb ai, this paper is good from this paper, this paper is better than this paper (*ēlzo*, this, a word used in Jubbal State).

sōk koi khūb, all from good, better than all, best.

Ability is expressed by means of the verb *bño*, *baño*, be able, with the root of the required verb. To the root is added the syllable *-ĩ*. Thus: I am not able to read, *āu pñrĩ na baudo*; these (men) can read, *jō pñrĩ bñle*.

In negative sentences the past cond. is used for pres. ind.

NUMERALS

- | | |
|--|--|
| 1. <i>ēk</i> . | 12. <i>bāra</i> . |
| 2. <i>dūi</i> . | 13. <i>ťera</i> . |
| 3. <i>tĩn</i> . | 14. <i>tsōūda</i> . |
| 4. <i>tsār</i> . | 15. <i>pñndra</i> . |
| 5. <i>pānc</i> . | 16. <i>sōla</i> . |
| 6. <i>tshau</i> . | 17. <i>sāttra</i> . |
| 7. <i>sāt</i> . | 18. <i>āťthara</i> (accent on first syllable). |
| 8. <i>āťh</i> . | 19. <i>uñĩsh</i> . |
| 9. <i>nau</i> . | 20. <i>bĩsh</i> . |
| 10. <i>daush</i> . | |
| 11. <i>ĩgara</i> (accent on first syllable). | |

ORDINALS

- | | |
|-----------------------|----------------------------|
| 1st. <i>paihlau</i> . | 5th. <i>pāntsūau</i> . |
| 2nd. <i>dūdzu</i> . | 6th. <i>tshaūau</i> . |
| 3rd. <i>cĩjau</i> . | 7th. <i>sātūau</i> , etc., |
| 4th. <i>tsārūau</i> . | adding <i>-ūau</i> . |

For two and a half, *cĩjau*, apparently contracted from *cĩjādha*, is used.

ADVERBS

Time

- | | |
|-------------------------------------|---|
| <i>ĩbbĩ</i> , <i>ētrā</i> , now. | <i>bĩau</i> , yesterday. |
| <i>tautrā</i> , then. | <i>phōrēdz</i> , day before yesterday. |
| <i>kautrā</i> , when? | |
| <i>jautrā</i> , when (rel.). | <i>kāddĩ</i> , sometimes. |
| <i>ētrā</i> , to-day. | <i>kāddĩ na</i> , never. |
| <i>dōutĩ</i> , to-morrow. | <i>kōtrā kōtrā</i> , some time or other, sometimes. |
| <i>pōshĩ</i> , day after to-morrow. | |
| <i>nittōshĩ</i> , fourth day. | |

Place

<i>ītā'</i> , <i>ēttike</i> , here (<i>ītā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>taukē</i> , there.	<i>nērī</i> , near.
<i>kaukē</i> , where ?	<i>dūr</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>ītā zaū</i> , up to here.	<i>pītshu</i> , behind.
<i>ītū koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

Others

<i>kōlē</i> , why ?	<i>shōshōṛa</i> , quickly.
<i>khūb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kě, lě, kě lě</i> , to.	<i>māi</i> , upon.
<i>koi, ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī, ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instr.).
<i>āge, āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pītshu</i> , behind.	

VERBS

Verb Substantive

Pres. sing. <i>ī</i> .	Plur. <i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ai, e</i> .	<i>ī</i> .
Past <i>tō</i> fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .

Negative of present *nau āthī* or *nāthī*, throughout

nōṇḍṇo, go

Imperat. *naunḍ*, *naunḍau*.

Pres. ind. or cond. :

<i>nõnd-õu</i> , - <i>ũ</i> .	- <i>ĩnĩ</i> (first <i>i</i> very long).
- <i>ĩã</i> .	- <i>ẽĩ</i> .
- <i>ẽ</i> .	- <i>ẽĩ</i> .
Fut. <i>nõnd-ulõ</i> .	- <i>elẽ</i> .
- <i>elõ</i> .	- <i>elẽ</i> .
- <i>elõ</i> .	- <i>elẽ</i> .

The fut. throughout has the accent on the last syllable

Past, <i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .
<i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .
<i>nõndau</i> , fem. <i>nõndĩ</i> .	<i>nõndẽĩ</i> , fem. <i>nõndĩ</i> .

The accent of the past is on the second syllable.

Past cond. *nõndau*, fem. *nõndĩ*; plur. *nõnde*, fem. *nõndĩ*.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is *-do* after a sonant letter, and *-to* after a surd. These endings are changed to *-do* and *-to* after *sh* or cerebral letters: (also *-dau*, *-đau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nõndau ĩ*, etc.

Plup.: the past with the past of the verb subst. added—*nõndau tõ*, etc. Note initial *n* in past and past cond.

āshno, come

Imperat. *āsh*, *āshau*.

Pres. ind. and cond. *āsh-ũĩ* or -*ũ*, -*ĩã*, -*e*, -*ĩnĩ*, -*ěãñ*, -*ẽĩ*.

Past *āsho*, fem. *āshĩ*; plur. *āshe*, fem. *āshĩ*.

Pres. perf. *āsho ĩ*, *āsho ĩ*, *āshau e*, *āshe ĩ*, *āshe ĩ*, *āshe ĩ*.

Past cond. *āshĩto*, fem. *āshĩĩ*; plur. *āshĩte*, fem. *āshĩĩ*.

õño, *auño*, be, become

Imperat. *au*; plur. *au*; or *auh*, plur. *auh*.

Pres. ind. *auũ* or *auhũ*.

Fut. *auũlau*, *auhũlau*.

Past *hũo* (*u* very long).

Past cond. *õndau*.

bushṇo, sit

Imperat. *bōsh* or *būsh*, *busho*.

Pres. ind. *bushūī*.

Fut. *bushūlau*.

Past cond. *bushṭo*.

khāno, eat

Pres. ind. *khā-ā* or *-ūī*, *-īā*, *-e* or *-ā*, *-īṇī*, *-e* or *-ū*, *-e*.

Imperf. *khā-ā tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.

Fem. substitutes *tī* for *tō* and *tē*.

Past, *khāo*.

Stat. part. *khāīēro*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

pīṇo, drink (*ī* very long)

Pres. ind. *pīū*.

Past, *pīo*.

Stat. part. *pīēro*, in the state of having been drunk.

dēṇo, give

Pres. ind. *dēū*.

Past, *dēṇau*.

bōṇo, speak

Pres. ind. *bōlū*.

Past cond. *bōḍo* (Hindi *bōltā*).

Past, *bōlau*.

kōṇno, do

Pres. ind. *kōrū*.

Past cond. *kōḍdo* (Hindi *kārtā*).

Past, *kōrau*.

āṇṇo, bring

Pres. ind. *āṇū*.

Past cond. *āṇḍo*.

Past, *āṇo*.

ghīnno, take

Pres. ind. *ghīnū*.

Past, *ghīnau*.

Stat. part. *ghīniēro*.

lōṭno, fall

Past cond. *lōṭtau*.

Past, *lōṭau*.

bōno, *bauno*, be able

Pres. ind. *bōlū*.

Past cond. *baudo*.

SENTENCES

1. *Tēro naū kā sē?* Thy name what is ?
2. *Ēh gōhre ri kētī bōshe ī?* This horse of how-many years are ?
3. *Ītā koi Kāśhmīri lē kēcī dūr e?* From-here Kashmir to how-much far is ?
4. *Tēre bābā rē kētī bētū ai?* Thy father of how-many sons is ?
5. *Āū dūrā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēṭa īs ri bauihnī ri jōṇeac kōrī.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēh ri pītṭhī dī kōṇi zīn.* His back on tighten saddle.
9. *Mūī ēsro bēṭā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāī bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bīkhu zīlū bōshōṇḍau gōhre māī.* This man tree under seated horse upon.
12. *Nyās ro bāhi nyās bauihnī koi bōrau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhannī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpaī dē.* Him to rupees give.
16. *Rūpaī ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khūb māro lauṭīū koi bānho.* Him well beat ropes with tie.
18. *Kūū koi pāṇi gāro.* Well from water draw.
19. *Mā koi āge hāṇḍ.* Me from in-front walk.

20. *Tāu pītshu kāh ro bēṭā āshe.* Thee behind whom of boy comes ?

21. *Tāi kās koi mōl āṇo.* By-thee whom from (in) price was-brought ?

22. *Naugre dī bāṇā koi āṇo.* Village in shopkeeper from was-brought.

Notes.—1. *sě*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēcī*, how much; this form in *c* is interesting, it occurs in *Shiṇā kēcāk* or *kēcā* and in *Romany*. 13. The expression *cīji āṭhannī* puzzles me. *cīji* seems to be a contraction of *cījādhī* (a half less than three?) which is used in *Jubbal State*. In this case *āṭhannī* must be used for rupee instead of eight annas. See the *Jubbal dialects*.

VOCABULARY

- above; see "upon", "upwards".
 all, *sōb, sōk*.
 ass, *gādhau*.
 backwards, *pīshu*.
 back, *pīth*.
 bad, *mōndau*.
 be, become, *ōno*.
 bear, *rīkh*.
 beat, *mārno*.
 beautiful, *khūb*.
 bed, *mānzau*.
 behind, *pīshu*.
 below, *zīlū*.
 beside, *ke*.
 beyond, *pār*.
 big, *bāro*.
 bird, *tsōri*.
 bitch, *kukri*.
 body, *nōrdē*.
 book, *kitāb*.
 boy, *nōnno*.
 bread, *rōṭi*.
 bring, *āno*.
 brother, *bāhi, bhāi*.
 buffalo, *mōishī*.
 bull, *bōlīd*; young bull, *gūṇḍa*.
 buttermilk, *shāsh*.
 call, *bōno* (= say).
 cat, *bīrāthau*, fem. *bīrālī*.
 cloth, *jūrko*.
 cock, *kūkra*.
 cold, *shēlo*.
 come, *āshno*.
 cow, *gāō*.
 cowherd, *gūāl*.
 cowhouse, *ōbro*.
 daughter, *bēṭi*.
 day, *dūsau*.
 die, *mōrno*.
 do, *kōnno*.
 dog, *kukūr*.
 downwards, *ūndī*.
 draw (water), *gārno*.
 drink, *pīno*.
 dwell, *thākno*.
 ear, *kōnzau*.
 eat, *khāno*.
 egg, *ūṇḍī*.
 eight, *āth*; eighth, *āṭhūau*.
 eighteen, *ātṭhara* (accent on first).
 elephant, *hāthī*.
 eleven, *īgara* (accent on first).
 eye, *ākkh*.
 face, *mū*.
 fall, *lōṭno*.
 far, *dūr*.
 father, *bābā, bāb*.
 field, *ḍākhrau*.
 fifteen, *pōndra*.
 fight, *ghūmīno*.
 fish, *māchi, mātshī*.
 five, *pānc*; fifth, *pāntsūau*.
 foot, *bāṇno*.
 for, see "sake".
 forward, *āge, āggu*.
 four, *tsār*; fourth, *tsārūau*.
 fourteen, *tsōuda*.
 from, *koi, ku*.
 front, in front of, *āge, āggu*.
 garment, *jūrko*.
 girl, *nōnri*.

give, *dēno*.
 go, *nōṇḍno*.
 goat, *bākkhrā*, fem. *bākkhrī*.
 good, *khūb*.
 graze, v. tr., *tsōrāno*.
 ground, on the, *dhaunī*.
 hair, *mūṇḍāḷ*; see "head"
 hand, *āth*.
 he, that, *nau*.
 head, *mūṇḍ*; see "hair"
 hen, *kūkrī*.
 hence, *itā koi*.
 here, *itā, ēttike*; up to —, *itā
zaū*.
 hill, *ḍāṇḍau*.
 horse, *gōhro*.
 hot, *tātau*.
 house, *gauhr*.
 husband, *bōūṭā*.
 I, *āū*.
 ill, be, *mōrī āshno* (illness to
—come).
 in, *ḍī, ke*.
 inside, *mānzēḍi*.
 iron, *lōū*.
 is, *ai*.
 jackal, *shāl*.
 jungle, *kōnaun*.
 kick, *khurērī lānī, khūshītērī
lānī*.
 kind, of this —, *īēno*; of that
—, *tauno*; of what —, *kauno*;
of which — (rel.), *dzauno*.
 lazy, *jāndau*.
 learn, *sīkno*.
 leopard, *bāhg*.
 little, *lōḍḍau*; a little, less,
kām.
 live (dwell), *thākno*.

load, *bāttau*.
 look, *dēkhno*.
 maize, *mālkaunī*.
 make, *cāṇno*.
 man, *pūrish*.
 mare, *gōhri*.
 married, be, *jōṇēac kōnno*.
 meat, *mōsāū*.
 meet, *bēhtno*.
 milk, *dūdh*.
 mother, *āi*.
 mountain, *ḍāṇḍau*.
 much, so, *ētī*; so — correl.),
tētī; how —, *kētī*; as —
(rel.), *dzētī*.
 my, *mēro*.
 near, *nērī*.
 never, *kāddi na*.
 night, *rāt*.
 nine, *nau*.
 nineteen, *ūṇish*.
 no, *na*.
 nose, *nāk*.
 not, *na*.
 nothing, *kūcch na*.
 now, *ētra, ibbī*.
 of, *ro*.
 oil, *tēl*.
 on, *māī*.
 one, *ēk*.
 our, *māhro*.
 outside, *bāir*.
 paper, *cīṭho*.
 pen, *kōlīm*.
 pig, *sunḡūr*; wild —, *baurā*.
 place, *cāṇno*.
 plain, *khātēl*.
 quickly, *shōshōra*.
 rain, *dzōr*.

read, <i>põrno</i> .	they, these, <i>nē</i> .
remain, <i>thākno</i> .	thief, <i>tsōr</i> .
rise up, <i>ṭhāḍḍo ūzīno</i> .	third, <i>cījan</i> .
river, <i>nau</i> .	thirteen, <i>ṭēra</i> .
rope, <i>lauṭī</i> .	this, <i>jō</i> .
saddle, <i>zin</i> .	thou, <i>tū</i> .
sake, for — of, <i>kě lě</i> .	three, <i>tīn</i> .
say, <i>bōno</i> .	thy, <i>tēro</i> .
second, <i>dūdzaun</i> .	tie, <i>banhno</i> .
see, <i>dēkhno</i> .	to, <i>lě, kě lě</i> .
seed, <i>bīj</i> .	to-day, <i>ētrā</i> .
seven, <i>sāt</i> ; seventh, <i>sātūan</i> .	to-morrow, <i>dōuti</i> ; day after
seventeen, <i>sāttra</i> .	—, <i>pōshī</i> ; on fourth day,
she, <i>nau</i> .	<i>nuttōshi</i> .
sheep, <i>bēhr</i> .	tongue, <i>dzībh, jībh</i> .
shepherd, <i>bhēḍūāl</i> .	tooth, <i>dānd</i> .
side, on that — of, <i>pār</i> .	town, <i>nōgēr</i> .
sister, <i>bēhn, bauhn</i> .	tree, <i>bīkh</i> .
sit, <i>bushno</i> .	twelve, <i>bāra</i> .
six, <i>tshau</i> ; sixth, <i>tshōūan</i> .	twenty, <i>bīsh</i> .
sixteen, <i>sōla</i> .	two, <i>dū</i> .
something, <i>kūcch</i> .	uncle, <i>kākk</i> .
sometimes, <i>kāddī, kōtrā kōtra</i> .	under, <i>zīlū</i> .
son, <i>bēṭā</i> .	up, upwards, <i>ūbī</i> .
speak, <i>bōno</i> .	upon, <i>māī</i> .
stable, <i>ōbro</i> .	very, <i>bōrī</i> (different word from
stand, <i>ṭhāḍḍo ūzīno</i> .	<i>bāro</i> , big), <i>khūb</i> .
star, <i>tārau</i> .	village, <i>nōgēr</i> .
stomach, <i>pēṭ</i> .	walk, <i>hāṇḍno</i> .
storm, <i>būṭṭ</i> .	was, <i>tō</i> .
stream, <i>gāhḍ</i> .	water, <i>pāṇī</i> .
sun, <i>bōgwān</i> ; sunshine, <i>ṛūr</i> .	way, <i>bāṭ</i> .
sweet, <i>mīṭho</i> .	we, <i>āmmē</i> .
take, take away, <i>ghīnno</i> .	well, adv., <i>khūb</i> .
ten, <i>daush</i> .	well, n., <i>kūā</i> .
than, <i>koi</i> .	what, <i>kā</i> .
that, <i>nau</i> .	wheat, <i>gūīh</i> .
then, <i>tautrā</i> .	when, <i>kautrā</i> (interr.); <i>jautrā</i>
there, <i>taukē</i> .	(rel.).

where, <i>kaukē</i> (inter.); <i>dzaukē</i> (rel.).	with, along —, <i>ārī</i> ; (instrumental), <i>koī</i> .
white, <i>shētta</i> .	woman, <i>chēūer</i> .
who, <i>kūn</i> (inter.); <i>jō</i> (rel.).	write, <i>likhno</i> .
why, <i>kōlē</i> .	yesterday, <i>bīau</i> ; day before —, <i>phōrēdz</i> .
wife, <i>bōūti</i> .	you, <i>tumme</i> ; your, <i>tāmāro</i> .
wind, <i>bāgār</i> .	

THE DIALECTS OF JUBBAL STATE

INTRODUCTION

Jūbbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gārhwāl (locally Gād-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārārī; it is spoken in the small portion of Jūbbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tāhsil of Rāmpur, also in the State of Rāwīgārḥ and in the adjoining part of Gārhwāl. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jūbbāl and also in the adjoining district of Pūnār, which belongs to Kīūṭhāl, and in Tārḥoc. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūṭhālī on the west and Bārārī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōrā*, horse; *dhī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārārī *gō'ro*, *dī'ī*, and *bauihṇ*, and in Bishshau *gōhro*, *dihī*, and *bauhṇ*. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.

In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

BARARI

NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

PRONOUNS

The 3rd pers. pron. has a special fem. obl. form in the sing., being *tīā* for the remote and *īau* for the near pronoun.

ADVERBS

The adverbs of place *īdā*, *īā*, *īchā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

VERBS

There is a negative form for the present of the verb subst., *anthī*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thīā*.

There are two stat. part., one ending in *-ēru* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jāṇā*, go, is used in composition with other verbs, while *ḍēūṇo* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne khi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in *-ūo* or *-ūā*, and *-īdā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

mēre rōtī na khāīndī, I cannot eat bread.

BISHSHAU

NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

VERBS

There is an indeclinable negative form, *āthī*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thīā*, etc. respectively.

The stat. part. ends in *-ēru* for transitive and *-ōndau* for intransitive verbs; the ending *-ēru* may be separated as in *Bārārī*.

Ability is expressed by the pass. pres. part. in *-īdu*, with the logical subject in the genitive, as *mēre ēdzo*

nīh ērīdu, I cannot do this, (*ērīdu* agr. w. *ēdzo*); cf. *Bārārī* above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzhō*.

NORTH JUBBAL OR BARARI

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gō'r-o</i>	-e.
Gen.	-e <i>ru</i> .	-e <i>ru</i> .
Dat.	-e <i>khi</i> .	-e <i>khi</i> .
Abl.	-e <i>khu</i> or <i>du</i> .	-e <i>khu</i> or <i>du</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rikh-</i> , bear.	<i>rikh-</i> .
Gen.	-ō <i>ru</i> .	-ō <i>ru</i> .
Dat.	-ō <i>khi</i> .	-ō <i>khi</i> .
Abl.	-ō <i>khu</i> or <i>du</i> .	-ō <i>khu</i> or <i>du</i> .
Agent	-ē.	-ē.

Feminine.

Nom., Acc.	<i>dī'-ī</i> , daughter.	-ī.
Gen.	-īō <i>rā</i> .	-ī <i>ru</i> .
Dat.	-īō <i>khi</i> .	-ī <i>khi</i> .
Abl.	-īō <i>khu</i> or <i>du</i> .	-ī <i>khu</i> or <i>du</i> .
Agent	-īō.	-īē.
Nom., Acc.	<i>bauih-ŋ</i> , sister.	-ŋī.
Gen.	-ŋī <i>ru</i> .	-ŋī <i>ru</i> .
Dat.	-ŋī <i>khi</i> .	-ŋī <i>khi</i> .
Abl.	-ŋī <i>khu</i> or <i>du</i> .	-ŋī <i>khu</i> or <i>du</i> .
Agent	-ŋī.	-ŋīē.

PRONOUNS

1st Person.

Nom., Acc.	<i>āñ, I.</i>	<i>āme.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mū, mū khi.</i>	<i>amu khi.</i>
Abl.	<i>mū khu.</i>	<i>amu khu.</i>
Agent	<i>mūē.</i>	<i>āmmē.</i>

2nd Person.

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāñ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>tañē.</i>	<i>tūē.</i>

3rd Person.

Nom., Acc.	<i>ösö, he, she, that.</i>	<i>ösö.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tīndrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tīnd khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tīnd khu.</i>
Agent	<i>tēñē</i>	<i>tēyē.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tīā ru.* Dat. *tīā khi.* Abl. *tīā khu.* Agent, *tīō.*

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ēs rū.</i>	<i>īnd rū.</i>
Dat.	<i>ē, ēh khi, ēs, ēs khi.</i>	<i>īn, īn khi.</i>
Abl.	<i>ē khu, ēs khu.</i>	<i>īn khu.</i>
Agent	<i>ēne.</i>	<i>ēyē.</i>

Fem. sing., Nom.. Acc. *ēdze.* Gen. *īau ru.* Dat. *īau khi.* Abl. *īau khu.* Agent *īau.*

Nom., Acc. *kūñ, who.* Gen. *kauh ru.* Plural same as singular.

Nom.	<i>dzū, jū, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jīnd ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēñē.</i>	<i>jēye.</i>

Fem. sing., Gen. *jīō ra*, etc.

kā, what.

kīcch, something.

PRONOMINAL ADJECTIVES

īno, of this kind ; *tīno*, of that kind ; *kīno*, of what kind ?
jīno, of which kind (rel.).

ētī, so much or many ; *tētī*, so much or many (correl.) ;
kētī, how much or many ? *jētī*, as much or many (rel.).

ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-i*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

ē tāto ō, this is hot.

ē ēs du tāto ō, this is hot from this, hotter than this.

ē bādḍhe du tāto ō, this is hot from all, hotter than all, hottest.

ADVERBS

Time

ēbṛe, *ēbbī*, now.

taubṛe, *tōbbe*.

kaubṛe, *kōbbe*, when ?

jaubṛe, *jōbbe*, when (rel.).

ādz, to-day.

kāl, to-morrow.

pōrshī, day after to-morrow.

tsōuthe, on fourth day.

hīz, yesterday.

plirēz, yesterday, day before.

tsōuthe, on fourth day back.

kōbbe, sometimes.

kōbe kōbe, some time or other, sometimes.

kōbbe na, never.

Place

* <i>idā</i> , * <i>iā</i> , * <i>ichā</i> , here.	<i>bāhre</i> , outside.
* <i>tēidā</i> , * <i>tēā</i> , * <i>tēchā</i> , there.	<i>ūbhā</i> , upwards.
* <i>kēidā</i> , * <i>kēū</i> , * <i>kēā</i> , * <i>kēchā</i> , where ?	<i>ūtā</i> , downwards.
* <i>jēidā</i> , * <i>jēā</i> , * <i>jēchā</i> , where (rel.).	<i>nēro</i> , near.
<i>ichā tāī</i> , up to here.	<i>dūr</i> , far.
<i>ītthau</i> , from here.	<i>gōñ</i> , <i>āgo</i> , forward, in front.
<i>bītre</i> , inside.	<i>tshōñ</i> , backwards.
	<i>pare</i> , <i>pōrū</i> , beyond.
	<i>wār</i> , <i>ōrū</i> , on this side.

Others

<i>kēōi</i> , why ?	<i>ō</i> , yes.
<i>phētī</i> , quickly.	<i>khūb</i> , <i>accho</i> , well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

pōrū, thither, and *ōrū*, hither, are often used with little meaning, as :—

māng ōrū, ask hither, ask for it.

dē pōrū, give thither, give it to him.

dē ōrū, give hither, give it to me.

PREPOSITIONS

(Normally used after the nouns and pronouns.)

<i>khi</i> , to.	<i>khe</i> , beside.
<i>khū</i> , from.	<i>sāthi</i> , <i>sātthe</i> , along with.
<i>dū</i> , from.	<i>khi</i> , <i>khe</i> , for sake of.
<i>pāre</i> , on the other side of.	<i>dā</i> , <i>dē</i> , in.
<i>wār</i> , on this side of.	<i>gāī</i> , upon.
<i>pātshu</i> , behind.	<i>nīthā</i> , below.
<i>āgo</i> , in front of.	<i>māndz</i> , in.
<i>dā</i> , with (instru.).	

VERBS

Verb Substantive

Pres. <i>ōsso</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōssē</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōsso</i> or <i>ō</i> .	<i>ōssōē</i> or <i>ōē</i> .

Neg. *naĩ anthĩ*, *nĩ anthĩ*, indeclinable.

Past, *thĩā*, fem. *thĩ*.

thĩe, fem. *thĩ*.

thĩā, fem. *thĩ*.

thĩe, fem. *thĩ*.

thĩā, fem. *thĩ*.

thĩe, fem. *thĩ*.

põrno, fall.

Imperat. *põr*

põro or *põruu*.

Pres. ind. and pres. cond. :

põr-ũ.

-ũ.

-e.

-au.

-au.

-au.

The fut. adds -*lā*, -*li*, -*le*, -*li*.

Fut. *põr-ũlā*, fem. -*ũli*.

-*ũle*, fem. -*ũli*.

-*ēlā*, fem. -*ēli*.

-*ōle*, fem. -*ōli*.

-*olā*, fem. -*oli*.

-*ole*, fem. -*oli*.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *põrũ thā*, fem. *põrũ thi*; 2nd sing. *põre thā*, *põre thĩ*, etc.

Past :—masc. sing. *põrā*, fem. *põre*; plur. masc. *põre*, fem. *põrĩ*.

Plup. :—past with past of verb subst. *põrā thā*, fem. *põre thĩ*, etc.

Past cond. :—masc. sing. *põrdā*, fem. *põrde*; plur. masc. *põrde*, fem. *põrdĩ*.

Conj. part. *põrěuu*, having fallen.

õno, be, become

Imperat. *õ*

õau.

Pres. ind. *õ'ũ*.

Fut. *õ'ũlu*.

Past cond. *ũ'ndā*.

Past, *ũ'o*.

āno, come

Imperat. *ā*.

āo.

Neg. *nai õ*, *nĩ aio*.

Past cond. *āndā*.

Past, *āā* or *āshā*.

ḍēūṇo, goImperat. *ḍēo*.*ḍēo*.Fut. *ḍēulā*, *ḍēulau*.*ḍēūle*.*ḍēwela*.*ḍēōle*.*ḍēōla*.*ḍēōlē*.Past cond. *ḍēūnda*.Past, *ḍēūa*.*jāṇo*, go

(Used in composition with other verbs.)

Imperat. *jā*.*jāo*.Fut. *jāulā*.Past cond. *jānda*.Past, *gōā*.*rauḥṇo*, remainFut. *rauḥūla*.*būṭṭho*, sitImperat. *būṭh*.*butṭho*.Past cond. *butṭhdā*.Fut. *butṭhūlā*.Past, *bōṭṭhā*.Stat. part. *bōṭṭhōnda*, in the state of having sat, seated.*pīṭṭho*, beat

Conjugation same as for *pōṛṇo*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. *pīṭ*.*pīṭā*.Pres. ind. or cond. *pīṭū*.Fut. *pīṭūla*.Imperf. *pīṭū thā*.Past. cond. *pīṭdā*.Past, *pīṭā*.Pres. perf. *pīṭā ai*.Plup. *pīṭā thā*.*khāṇo*, eatStat. part. *khārū*, in the state of having been eaten.

	<i>pīṇo</i> , drink
Stat. part. <i>pīēṛu</i> .	
	<i>dēṇo</i> , give
Fut. <i>dēūla</i> .	
Past cond. <i>dīnda</i> .	
Past, <i>dīṇā</i> .	
Stat. part. <i>dēēṛu</i> .	
	<i>luuno</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>laundā</i> .	
Stat. part. <i>lauēṛu</i> .	
	<i>ē'ṛno</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	
	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
	<i>jāṇṇo</i> , knew
Past cond. <i>jāṇḍā</i> .	
	<i>āṇṇo</i> , bring
Past cond. <i>aṇḍā</i> .	
Past, <i>āṇō</i> .	
	<i>nīno</i> , take away
Past cond. <i>nīndā</i> .	
Past, <i>nīō</i> .	
Stat. part. <i>nīēṛu</i> .	

In the stat. part. the ending *ēṛu* is frequently separated from the root of the verb and placed before it; thus we have *ēṛu pīe* for *pīēṛu*, drunk; *ēṛu dē* for *dēēṛu*, given; *ēṛū laue* for *lauēṛu*, taken.

In negative sentences the past cond. is used for the pres. ind.

Purpose: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

Contraction.—In rapid speech words are much contracted, thus; *kauh rā ō'lā ēdžā tshōḥā*, whose is this boy? is pronounced *kauhra lādzu tshōḥā*.

Ability.—The following sentences show the method of expressing ability :—

mēre na dēūo, I cannot give.

ēsre na pōrūo, he cannot read.

ēdza kītāb mēre na pōrīda or *pōrūa*, I cannot read this book.

mēre na rōṭī khāīndī, I cannot eat bread.

bāt mēre khāīo, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-ūo* (the *-īo* of *khāīo* is exceptional). Verbs whose roots end in a vowel insert *n* in *īda*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭī* is feminine, while *kītāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīṇā*, to be eaten.

NUMERALS

Cardinal

1. <i>ēk</i> .	12. <i>bāro</i> .
2. <i>dūī</i> .	13. <i>ṭēro</i> .
3. <i>cīn</i> .	14. <i>tsōūdau</i> .
4. <i>tsār</i> .	15. <i>pōndrau</i> .
5. <i>pānc</i> .	16. <i>sōlau</i> .
6. <i>tshau</i> .	17. <i>sōttrau</i> .
7. <i>sāt</i> .	18. <i>thārau</i> .
8. <i>āth</i> .	19. <i>ūnīsh</i> .
9. <i>nau</i> .	20. <i>bīsh</i> .
10. <i>daush</i> .	100. <i>shau</i> .
11. <i>gēro</i> .	

ORDINALS

1st. <i>paihlau</i> .	6th. <i>tshōūau</i> .
2nd. <i>dājjaū, dājja</i> .	7th. <i>sātūau</i> .
3rd. <i>cījja</i> .	8th. <i>āthūau</i> .
4th. <i>tsōuthā</i> .	9th. <i>nōūau</i> .
5th. <i>panjūau</i> .	10th. <i>dōshūau</i> .
$1\frac{1}{2}$ <i>dēōrh</i> .	$2\frac{1}{2}$ <i>dā'e</i> .

SENTENCES

1. *Tēro nāñ kū sō or ōsso?* Thy name what is?
2. *Ē gō're rī kētti ōmbār ō'le?* This horse of how-much age will be?
3. *Ītt^{hau} Kāsh^{mār} kēti dūr ō?* From-here Kashmir how-much far is?
4. *Tū're bappō re kētti lōr^{ke}?* Your father of how-many boys?
5. *Ā ādz dūrō du hon^{dē}ō.* I to-day far from walked.
6. *Mēre kākē rā bēṭā tēhri bauhnī sāthi dzādzṇā ō'ā.* My uncle of son his sister with married became.
7. *Gauhro dē tsūte dzīn gō're rī.* House in white saddle horse of.
8. *Ēhri pīt^{the} gāi dzīn kōsh^{au}.* His back upon saddle tighten.
9. *Mūē tēh re tshōṭe dī khūb lāi.* By-me him of boy on well attached-was (i.e. beat).
10. *Pai'ro rī tiro dī gōrū bē'ri tsūro.* Hill of top on cows sheep he-is-grazing.
11. *Ē bīkho nīthā gō're gāi bōṭhondā thīa.* He tree under horse upon seated was.
12. *Ēh rā bā'i āpnī bauhnī du jēṭhā.* This of brother own sister sister than elder.
13. *Ēh rā māl cījje ṭhūnni.* This-of price two-and-a-half rupees (see note).
14. *Mērā bāp tshōṭe gau'ro dī rauo.* My father small house in remains (lives).
15. *Ē rūpōye dēo.* Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye.* Him from hither ask rupees.
17. *Ēs khūb pīṭ^{au} rōsh^ō dā bau^{nho}.* Him well having-beaten ropes with tie.
18. *Kūe dū pānī ōrū gāro.* Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōtā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūē kau khe lauā mülle.* By-you whom from was-taken in price.

22. *Guāḍ re dūkāndāro du lauū or gīnū.* Village of shopkeeper from was taken.

Notes.—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāī* agreeing with some word for blow understood, Hindi *lāgāī*. 10. *gōrū*, collective word, cattle. 11. *bōḥondā*, stat. part., seated. 13. *cījje ṭhānni*, see note on this sentence in the Kūār dialect.

VOCABULARY

- above, see "upon", "upwards".
 all, *bāddhe*.
 ass, *khōtsūr*, *gāddhā*.
 back, *pīṭṭh*.
 backwards, *tshōū*, *pātsḥu*.
 bad, *khṭhāñā*.
 be, become, *ō'no*.
 bear, n., *rikkh*, *bōṇsör*.
 beat, *pīṭṭo*.
 beautiful, *atshā*, *bāṇṭḥiā*.
 bed, *mānzā*, *pōlāg*.
 before, *gōū*, *āgo*.
 behind, *pātsḥu*.
 below, *ūṭā*, *nīṭhā*.
 beside, *khe*.
 beyond, *pār*.
 big, *bōro*.
 bitch, *kūkrē*.
 body, *jaid*.
 book, *kītāb*, *kātāb*.
 boy, *tshōṭā*.
 bread, *nāz*, *rōṭi*.
 bring, *āṇṇo*.
 brother, *bā'ē*.
 buffalo, *mau'ish*.
 bull, *bōlōd*.
 buttermilk, *cāsh*.
 call, *budno* (not -no).
 camel, *uṭt*.
 cat, m., *ḍhaunḍhā*; f., *bīrāl*.
 cloth, *jūrkā*.
 cock, *kūkhṛā*.
 cold, adj., *shēlo*.
 come, *āṇo*.
 cow, *gāo* (col., cattle, *gōrū*).
 cowherd, *gaīlā*.
 daughter, *dī'i*, *tshāñti*, *chāñti*.
 day, *dūs*.
 die, *mōrno*.
 do, *ē'no*, *kōrno*.
 dog, *kūkur*.
 downwards, *ūtā*.
 draw (water), *gārno*.
 drink, *pīṇo*; cause to drink, *pōṇno*.
 ear, *kān*.
 eat, *khāṇo*; cause to eat, *khēṇno*.
 egg, *pinnu*.
 eight, *āṭh*; eighth, *āṭhūau*.
 eighteen, *ṭhārau*.
 elephant, *hātthe*.
 eleven, *gēro*.
 eye, *ākkhī*.
 face, *mūh*.
 fall, *pōrno*.
 far, *dūr*.
 father, *bābbā*, *bāp*.
 field, *khēc*, *pāṭṛi*.
 fifteen, *pōndrau*.
 fight, *pīṭṭo*.
 fish, *mācchī*.
 five, *pānc*; fifth, *pañūau*.
 foot, *lāt*; see "leg".
 four, *tsār*; fourth, *tsōuthā*.
 fourteen, *tsōūlau*.
 from, *khu*, *du*.
 front, in — of, *āgo*.
 fruit, *phāl*.
 garment, *jūrkā*.
 ghi, *gi'u*.
 girl, *tshāñti*, *chāñti*, *tshōṭi*.
 give, *dēno*.

- go, *ḍēūṇo, jāṇo* (in composition).
 goat, *bākṛā*; f., *bākṛī*.
 good, *atshā, būṇṭhṇā*.
 graze, v. intr., *tsōrno*; s. tr.,
tsārno.
 hair, *māṇḍāl*.
 hand, *hāth*.
 hasten, *phēt dīni* (not *dīni*).
 he, *ḍō*.
 head, *mūṇḍ*.
 hear, *shūṇṇo*.
 hen, *kūkhṛē*.
 hence, *ītthau*.
 here, *īdā, īā, īchā*; up to here,
īchā tāī.
 high, *ucṭā*.
 hill, *paī'r*; hilltop, *tīr*.
 horse, *gō'ro*.
 hot, *tāto, nēto*.
 house, *gau'r*.
 hundred, *shau*.
 husband, *bōūṭā*.
 I, *āī*.
 ignorant, *dzōgōr*.
 ill, be, *ṭhaurno*.
 in, *māndz*.
 inside, *bītre*.
 iron, *lōū*.
 jackal, *shailṭo*.
 jungle, *bauṇ*.
 kick, n., *pichaiṛie*; v., *pichaiṛie*
lāṇo.
 kind, of this, *īṇo*; of that —,
tīṇo; of what —, *kīṇo*; of
 which —, (rel.) *jīṇo*.
 know, *jāṇṇo*.
 lazy, *dālḍḍār*.
 learn, *sikhṇo*.
 leg, *bāṇṇo*.
 leopard, *bāhg*.
 lie, *sutṇo*.
 little, *lōkṛo, tshōṭo*; a little,
thōṛū.
 load, *bāgār*.
 look, *dēkhṇo*.
 maize, *bēḷī*.
 make, *cāṇṇo*.
 man, *mōrōd*.
 mare, *gō'r*.
 married, be, *dzādznā o'ṇo*.
 meat, *ḍōḷkī*.
 meet, *bēhṇo*.
 milk, *dūdh*.
 moon, *dzūṇ*.
 mother, *ījjī*.
 mountain, *paī'r*.
 much, (a lot) *bō'rī* (not *r*); so
 much, *ētī*; (correl.), *tētī*;
 how much? *kētī*; as much
 (rel.), *jētī*.
 my, *mērū*.
 name, *nāī*.
 never, *kōbbe na*.
 night, *nēhro, rāt*.
 nine, *naṇ*; ninth, *nōūau*.
 nineteen, *ūṇīsh*.
 no, *na*.
 nose, *nāk*.
 not, *na*.
 nothing, *kicch na*.
 now, *ēbṛe, ēbbī*.
 of, *rū*.
 oil, *tēl*.
 older (brother, etc.), *jēṭhā*.
 ōn, *gāī*.
 one, *ēk*; first —, *paīhlau*;
 one-and-half, *dēōṛh*.
 our, *mā'rū*.

- out, *bāhre*.
 peach, *ārū* (not *ārū*).
 pen, *kōlōm*.
 pig, *suṅgur*.
 place, v., *tshārno*.
 plain, *nīūl*.
 plough, *bāldo jūnqno*.
 quickly, *phēti*.
 rain, *dzaū'ṛ*.
 read, *pōrhno*, *pōrno*.
 recognize, *prauṇno*.
 relate, *shūnūno*.
 remain, *rau'no*, *rauṇno*.
 rent, n. (hire), *bā'hṛā*.
 return, *pātshī āno*.
 rise, *bīūzno*.
 river, *dreō*.
 rope, *rōshī*.
 saddle, *dzīn*.
 sake, for sake of, *khī*, *khe*.
 say, *bōlno*.
 see, *dēkhno*.
 seed, *bīj*.
 seven, *sāt*; seventh, *sātūau*.
 seventeen, *sōttrau*.
 sharp, *pōīnau*.
 she, *ōsō*.
 sheep, *bēhr*.
 shepherd, *bāṛā'lā*.
 shopkeeper, *dūkāndār*.
 sick, be, *ṭhaurno*.
 side, on this — of, *wār*; on that — of, *pāre*.
 sister (older than person referred to), *dāddī*; younger than do., *bauiṇṇ*.
 sit, *būṭhno*.
 six, *tshau*; sixth, *tshōūau*.
 sixteen, *sōlau*.
 sleep, *sutno*.
 something, *kīcch*.
 sometimes, *kōbbe*, *kōbe kōbe*.
 son, *tshōṭā*, *bēṭā*.
 sow, v., *baunō*.
 speak, *bōlno*.
 stand, *khōṛā o'no*.
 star, *tārā*.
 stomach, *pēṭ*.
 storm, *shārgī*.
 stream, *nanē*.
 strong man, *mōr*.
 sun, *pānēsūr*; sunshine, *rūr*.
 sweet, *gālūo*.
 take, *gīnno*, *lauṇno*; take away, *nīno*.
 ten, *daush*; tenth, *dōshūau*.
 than, *dā*.
 that, *ōsō*.
 then, *taubṛe*, *tōbbe*.
 there, *tēā*, *tēūdā*, *tēchā*; up to there, *tēchā tāī*.
 they, *ōsō*.
 thief, *cōr*.
 thirteen, *ṭero*.
 this, *ēdzā*.
 thou, *tū*.
 three, *cīn*; third, *cījjū*.
 thy, *tērū*.
 tie, *baunhno*.
 tighten, *kōshno*.
 to, *khī*.
 to-day, *ādz*.
 to-morrow, *kāl*; day after —, *pōrshī*; on fourth day, *tsōuthe*.
 tongue, *dzībḥ*, *jībḥ*.
 tooth, *dānd*.
 town, *gaur*.

tree, <i>bīkh</i> .	when? <i>kaubṛe</i> , <i>kōbbe</i> ; (rel.), <i>jaubṛe</i> , <i>jōbbe</i> .
twelve, <i>bāro</i> .	where? <i>kēū</i> , <i>kēā</i> , <i>kēīdā</i> ; (rel.), <i>jēā</i> , <i>jēīdā</i> , <i>jēchā</i> .
twenty, <i>bīsh</i> .	white, <i>tsītā</i> .
two, <i>dūī</i> ; two and a half, <i>ḍā'e</i> ; second, <i>dūjja</i> , <i>dūjjau</i> .	who? <i>kūṇ</i> ; (rel.), <i>dzū</i> , <i>jū</i> .
uncle, <i>kāko</i> .	why? <i>kēōi</i> .
under, <i>nūthā</i> .	wife, <i>chēorī</i> .
up, upwards, <i>ūbhā</i> .	wind, <i>bāgūr</i> .
upon, <i>gāī</i> .	wise, <i>atshā</i> .
very, <i>bō'rī</i> (not <i>ṛ</i>).	with, (along with), <i>sāthī</i> , <i>sātthe</i> (instru.), <i>dā</i> .
village, <i>gāō</i> .	woman, <i>chēorī</i> .
walk, <i>hōṇḍho</i> .	write, <i>likhṇo</i> .
was, <i>thīa</i> , <i>thā</i> .	yes, <i>ō</i> .
water, <i>pāṇī</i> .	yesterday, <i>hīz</i> ; day before —, <i>phrēz</i> ; on fourth day back, <i>tsōuthe</i> .
way, <i>bāṭ</i> .	you, <i>tūē</i> ; your, <i>tā'rū</i> .
we, <i>āmmē</i> .	
well, adv., <i>khūb</i> .	
well, n., <i>kūā</i> .	
what, <i>kā</i> .	
wheat, <i>gīūh</i> .	

SOUTH JUBBAL OR BISHSHAU

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gōhr-o</i> , horse (almost <i>gūhro</i>).	-e.
Gen.	-e <i>ko</i> .	-e <i>ko</i> .
Dat.	-e, -e <i>khe</i> .	-e, -e <i>khe</i> .
Abl.	-e <i>dū</i> .	-e <i>dū</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rikh-</i> , bear.	<i>rikh-</i> .
Gen.	-o <i>ko</i> , <i>kā</i> .	-o <i>ko</i> , <i>kā</i> .
Dat.	-o <i>khe</i> .	-o <i>khe</i> .
Abl.	-o <i>dū</i> .	-o <i>dū</i> .
Agent	-e.	-e.

Feminine.

Nom., Acc.	<i>dādd-ī</i> , big sister.	-ī.
Gen.	-ī <i>rā</i> , -ī <i>kā</i> .	-ī <i>rā</i> , <i>ro</i> .
Dat.	-ī, -ī <i>khe</i> .	-ī <i>khe</i> .
Abl.	-ī <i>dū</i> .	-ī <i>dū</i> .
Agent	-īē.	-īē.

dīh-ī, daughter, has : Gen. -o *rā*, *kā*. Dat. -ī, -ī *khe*.
 Abl. -ī *dū*. Agent, -ē. Plur. -ī. Gen. -ī *ro*, *rā*. Dat. -ī,
 -ī *khe*. Abl. -ī *dū*. Agent, -ē.

Nom., Acc.	<i>bauhñ-</i> , little sister.	-ī.
Gen.	-ē <i>rā</i> , <i>ro</i> , -ī <i>rā</i> , <i>ro</i> .	} as sing.
Dat.	-ī, -ī <i>khe</i> .	
Abl.	-ī <i>dū</i> .	
Agent	-īē.	

PRONOUNS

Nom., Acc.	<i>āñ</i> , I.	<i>āmmē</i> , we.
Gen.	<i>mēro</i> .	<i>āmma rū</i> .
Dat.	<i>mū</i> .	<i>āmū</i> .
Abl.	<i>mu kēī dū</i> .	<i>āmū dū</i> .
Agent	<i>mōē</i> .	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>tañe</i> .	<i>tūē</i> .
Nom., Acc.	<i>ō, sē</i> , he, that.	<i>ō, sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnīā</i> .

Fem. has: Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzo, ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko, ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnīā</i> .

Fem., Nom. *ēdzē, ē*. Gen. *īō ko*. Dat. *īō*. Abl. *īō dū*. Agent, *īē*. Plur. Nom. *ēdzē*. Otherwise as masculine.
kūn, who?

Gen. *kos ku*, etc.

Agent, *kōne*.

Who (rel.) is *dzū*; what (interrog.) is *kū*.

ADJECTIVE PRONOUNS

ērū, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

ēthtū, so much or many; *tēthtū*, so much or many (correl.); *kēthtū*, how much or many? *jēthtū*, as much or many (rel.).

ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā, -o*, etc., in which case the masculine

has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -i.

Comparison is expressed by means of *dū*, from, as : *ē atsha ōsau*, this is good ; *ē ēs dū atsha ōsau*, this is good from this, i.e. better ; *bāddhe dū atsha*, good from all, best.

ADVERBS

Time

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthē</i> , on fourth day.
<i>tōbē</i> , then.	<i>hījo</i> , yesterday.
<i>kōbē</i> , when ?	<i>phōrzo</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthē</i> , on fourth day back.
<i>jōbē</i> , when (rel.).	<i>kōbē kōbē</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbī</i> , sometimes.	<i>kōbē na</i> , never.
<i>dōtte</i> , <i>jīshī</i> , to-morrow.	

Place

<i>ītthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tētthā</i> , there.	<i>nīre</i> , near.
<i>kētthā</i> , where ?	<i>dūr</i> , far.
<i>jētthā</i> , where (rel.).	<i>āgū</i> , in front.
<i>ītthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>ītthū</i> , from here.	<i>pāṇḍe</i> , beyond.
<i>bīlhe</i> , inside.	<i>āṇḍe</i> , on this side.
<i>bāīnde</i> , outside.	<i>dūvīnda</i> , on the ground.
<i>ūbhe</i> , upwards.	

Others

<i>kēī</i> , why ?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

PREPOSITIONS

<i>ro</i> , <i>rā</i> , <i>ko</i> , of.	<i>nīlhā</i> , below.
<i>khe</i> , to.	<i>gashē</i> , upon.
<i>dū</i> , from.	<i>dā</i> , <i>dī</i> , in.
<i>kaū</i> , beside.	<i>zā</i> , up to.

<i>sātthe</i> , along with.	<i>āṇḍe</i> , on this side of.
<i>khe</i> , for, for sake of.	<i>āgū, dū āgu</i> , in front of.
<i>pāṇḍe</i> , on that side of.	<i>pūtshe</i> , behind.

VERBS

Verb Substantive

ōsū or o, am.	ōsau or o, are.
ōse or ě, art.	ōsau or o, are.
ōsau or o, is.	ōsau or o, are.

Neg. *nī āthī*, indeclinable.

Past, masc. sing. *thīā* ; fem. sing. *thī* ; plur., masc. sing. *thīe* ; fem. *thī*.

pīṭṇo, beat

Imperat. <i>pīṭ</i> .	<i>pīto</i> .
Pres. ind. or cond. <i>pīṭ-ūā</i> .	-ūē.
	-ē.
	-au.
	-au.
	-au.

pīṭdā ū, etc., also used for pres. ind.

Fut. *pīṭ-ūlā, -ēlā, -ōlā, -ūle, -ōle, -ōle*. Fem. ends in -ī.

Imperf. *pīṭū thīā, pīṭe thīā, pīṭuu thīā, pīṭū thīe, pīṭuu thīe, pīṭau thīe* ; fem. same with *thī* ; for imperf. *pīṭdā thīā*, etc., is also used.

Past cond. *pīṭdā* ; fem. *pīṭdi* ; plur. *pīṭde* ; fem. *pīṭdī*.

Past, *pīṭā*, agreeing with obj. (-e ; fem. -i).

Plup. *pīṭā thīā*, etc.

Conj. part. *pīṭīau*, having beaten.

Stat. part. *pīṭēru*, having been beaten.

pīṭde means while beating or on beating.

ō'ṇo, be, become

(The ' is not so marked as in North Jūbbāl.)

Past, *ōū*.

Past cond. *ōndā*.

ājṇo, come

Imperat. *ājē ājau* (accent on second syllable).

Pres. ind. or cond. *ājūā*.

Past. cond. *āzhā*.

Past, *ājā*.

dēuno, go

Pres. ind. *dēūā*.

Fut. *dē-ūlā*, -*lā*, -*olā*, -*ūle*, -*ole*, -*ole*.

Past. cond. *dēōdu*.

Past, *dēā*.

jāno, go (used in composition)

Past, *gōā*.

bōthno, sit

Imperat. *bōth*.

Fut. *bōthūlā*.

Past, *bōthhā*

khāno, eat

Pres. ind. *khānā* or *khāndā* u.

Past, *khāū*.

Stat. part. *khāēru*.

pīno, drink

Pres. ind. *pīūā* or *pīndā* ū.

Past, *pīū*.

Stat. part. *pīēru*.

dēno, give

Pres. ind. *dēūā*.

Past cond. *dēndā*.

Past, *dittā*.

Stat. part. *dēiēru*.

bōlno, speak

Past, *bōlū*.

Stat. part. *bōlēru*.

kōnno, do

Pres. ind. *kōrū*.

Past, *kō*.

Stat. part. *kōriēru*.

āno, bring

Past cond. *ānda*.

nīno, take away

Stat. part. *nīēru*.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

Ability is expressed as follows:—

mēre nīh dēīndu, I cannot give.

mēre rōṭi nīh khāīndi, I cannot eat bread.

mēre nāz khāīndu, I can eat bread.

mēre nīh ērīdu, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

NUMERALS

Cardinal

1. <i>ēk.</i>	12. <i>bārau.</i>
2. <i>dū.</i>	13. <i>ṭērau.</i>
3. <i>cīn.</i>	14. <i>tsōūdau.</i>
4. <i>tsār.</i>	15. <i>pōndrau.</i>
5. <i>pānz.</i>	16. <i>sōlau.</i>
6. <i>tshau.</i>	17. <i>sāttrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>ōnīsh.</i>
9. <i>nau.</i>	20. <i>bīsh.</i>
10. <i>daush.</i>	100. <i>shau.</i>
11. <i>gīārau.</i>	

ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōūau.</i>
2nd. <i>dūjjau.</i>	7th. <i>sātūau.</i>
3rd. <i>cījjau.</i>	8th. <i>āthūau.</i>
4th. <i>tsōuthau.</i>	9th. <i>nōūau.</i>
5th. <i>pānzūau.</i>	10th. <i>dōshūau.</i>
1½ <i>dūjādha.</i>	2½ <i>cījādha.</i>

These strange expressions seem to mean “a half less than”, like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

SENTENCES

1. *Těro nāñ kū o?* Thy name what is ?
2. *Ěs gōhre ri or ki kēthtī ōmbār o?* This horse of how-much age is ?
3. *Itthe dū Kāsh̄mīre zā kēthto dūr ai?* Here from Kashmir to how-much far is ?
4. *Těre bābbā rē kēti tshōte?* Thy father of how-many boys ?
5. *Ādz āñ bāre dūre dū ājjā.* To-day I very far from came.
6. *Měre kākke rā tshōtā ěs ri bauh̄ni sātthē bāhā ōā.* My uncle of boy him of sister with married became.
7. *Gauhre tsītfe gōhre ri zīn o.* House-in white horse of saddle is.
8. *Ěs ri pītthe gash̄ě zīn baunho.* Him of back upon saddle tie.
9. *Mōē ěs rā tshōtā khūb pītā.* By-me him of boy well was-beaten.
10. *Dōūko dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ěs dālo nīthā gōhre gash̄ě bōthā.* This tree under horse upon he-sat.
12. *Ěs rā bāth āp̄ni bauh̄ni dū bōrā o.* Him of brother sister than big is.
13. *Ěs ru mūl cījje thāñni o.* This of price two-and-a-half rupees (see note).
14. *Mērā bāb nānhke gauhrā dā rauho.* My father small house in remains (lives).
15. *Ěs rūpōyye dēo.* Him-to rupees give.
16. *Ěs dū tōio kōrau rūpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bānnho.* Well beat-him, then tie (him).

18. *Kūṣ dū pāṇi gāro*. Well from water draw.

19. *Mu dū āge tsālo*. Me from before go.

20. *Kōs rā tshōṭā ājjā tāṁ pātshe?* Whom of boy (has) come thee behind?

21. *Taṁ kōs dū āṇo māl?* By thee whom from was-brought (in) price?

22. *Gāo dū ēkkī dūkāndāra kaundu āṇo*. Village from one shopkeeper from was-brought.

Notes.—13. See note in North Jubbal and Kuar. 17. The *s* is interesting, such pronominal suffixes are very common in Northern Panjabi and Laihndī. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.

VOCABULARY

above ; see " up ", " upon ".	day, <i>dūs</i> .
all, <i>bāddhe</i> .	die, <i>mōrno</i> .
ass, <i>gūldhā</i> .	do, <i>ērno</i> , <i>kōrno</i> .
back, <i>pīṭṭh</i> .	dog, <i>kūkūr</i> .
backwards, <i>pātshu</i> , <i>pātshe</i> .	downwards, <i>ūdhe</i> .
bad, <i>nīkāmmā</i> .	draw (water), <i>gārno</i> .
be, become, <i>ō'no</i> .	* drink, <i>pīno</i> ; cause to —, <i>pīāno</i> .
bear, <i>rīkh</i> .	ear, <i>kān</i> .
beat, <i>pīṭno</i> .	eat, <i>khāno</i> , cause to —, <i>khīāno</i> .
beautiful, <i>bāṇṭhīā</i> .	eight, <i>āṭh</i> ; eighth, <i>āṭhūau</i> .
bed, <i>mānzā</i> .	eighteen, <i>ṭhārau</i> .
before, <i>āgū</i> .	elephant, <i>āhthī</i> .
behind, <i>pātshu</i> , <i>pātshe</i> .	eleven, <i>gīārau</i> .
below, <i>nīṭhā</i> , (adv.) <i>ūdhe</i> .	eye, <i>ākḥ</i> .
beside, <i>kaū</i> .	face, <i>mūh</i> .
beyond, <i>pāṇḍe</i> .	fall, <i>pōrno</i> .
big, <i>bōro</i> , <i>bāro</i> .	far, <i>dūr</i> .
bitch, <i>kūkrī</i> .	father, <i>bābbā</i> .
body, <i>sarīr</i> .	field, <i>khēcau</i> .
book, <i>kātāb</i> .	fifteen, <i>pōndrau</i> .
boy, <i>tshōṭā</i> .	fight, <i>lōrno</i> .
bread, <i>nāz</i> , <i>īōṭī</i> .	first, <i>paṭhlaū</i> .
bring, <i>ānno</i> .	fish, <i>māchī</i> .
brother, <i>bāṭh</i> , (older) <i>dāldā</i> .	five, <i>pānz</i> ; fifth, <i>pānzūau</i> .
buffalo, <i>mhaūṣh</i> .	foot, <i>lūt</i> .
bull, <i>bōlōd</i> .	forwards, <i>āgū</i> .
buttermilk, <i>shāsh</i> .	four, <i>tsār</i> ; fourth, <i>tsōuthau</i> .
buy, <i>mūl āṇno</i> .	fourteen, <i>tsōūdan</i> .
call, <i>bōdno</i> (not <i>n</i>).	from, <i>dū</i> .
cat, <i>bīrāl-a</i> , fem. - <i>ē</i> .	front, in, <i>āgū</i> .
cock, <i>kūkrā</i> .	fruit, <i>phōl</i> .
cold, <i>shēla</i> .	ghi, <i>gīūh</i> .
come, <i>ājno</i> .	girl, <i>tshōṭi</i> .
cow, <i>gāo</i> .	give, <i>dēno</i> .
cowherd, <i>gūālū</i> .	go, <i>dēuno</i> ; in compos. <i>jāno</i> .
daughter, <i>dīhī</i> , <i>tshōṭi</i> .	goat, <i>bākr-ā</i> , fem. - <i>i</i> .

- good, *ātsha*.
 graze, tr., *tsārno*; int., *tsōrno*.
 ground, on the, *dauīnda*.
 hair, *mūṇḍālo*.
 hand, *āth*.
 he, *ō*, *sē*.
 head, *mūṇḍ*.
 hear, *shuṇṇo*.
 hen, *kūkrī*.
 hence, *ītthā*.
 here, *ītthā*; up to —, *ītthā zā*.
 hill, *ḍo'g*.
 hilltop, *ḍōūk*.
 horse, *gōhro*.
 hot, *nātā*.
 house, *ṭāpra*, *gau'r*, *gauhr*.
 hundred, *shau*.
 husband, *bauṭā*.
 I, *āñ*.
 ignorant, *jōgōr*.
 in, *dā*, *dī*.
 inside, *bīṭhe*.
 iron, *lōhū*.
 jackal, *saiḷ*.
 jungle, *gāhḷ*.
 kind, of this, *ērū*; of that —, *tērū*; of what —? *kērū*; of which — (rel.), *jērū*.
 lazy, *āḷsī*.
 learn, *shīkhṇo*.
 leopard, *bāhg*.
 lie, *sutṇo*.
 little, *nānhko*, *nanhko*.
 load, *bāhrā*.
 look, *dēkhṇo*.
 maize, *kukrī*.
 make, *cāṇṇo*.
 man, *ādmī*.
 mare, *gōhṛa*.
 married, be, *bīāhā o'ṇo*.
 meat, *ḍōḷkī*.
 meet, *bhēṭṇo*.
 milk, *dūdh*.
 moon, *dzūṇ*.
 mother, *ṭji*.
 mountain, *ḍo'g*.
 much, so, *ēthṭū*; so — (correl.), *tēthṭū*; how —? *kēthṭū*; as — (rel.), *jethṭū*.
 my, *mēro*.
 name, *nāñ*.
 near, *nīre*.
 never, *kōbē na*.
 night, *rāt*.
 nine, *nau*; ninth, *nōūau*.
 nineteen, *ōnīsh*.
 no, *na*.
 nose, *nāk*.
 not, *na*, *nīh*.
 now, *ēb*.
 of, *ro*, *ra*, *ko*, *ku*.
 oil, *tēl*.
 on, *gashē*.
 one, *ēk*.
 one and a half, *dājādha*.
 our, *āmma rū*.
 outside, *bāīnde*.
 pen, *kōlōm*.
 pig, *suṇṇur*.
 place, v., *tshārṇo*.
 plain, n., *sō*.
 plough, *aul jūṇḍṇo*.
 quickly, *shīgē*.
 rain, n., *dzaur*.
 read, *pōṛṇo*.
 remain, *rauḥṇo*.
 river, *nau*.
 saddle, *zīn*.

sake, for sake of, *khe*.

say, *bōlho*.

see, *dēkhho*.

seed, *bīj*.

seven, *sāt*; seventh, *sātūau*.

seventeen, *sāttrau*.

sharp, *pōīnau*.

she, *ō, sē*.

sheep, *bai'ṛ*.

shepherd, *bēhṛāḷa, bākṛāḷa*.

shopkeeper, *dūkāndār*.

side, on this side of, *āṇḍe*; on
the far side of, *pāṇḍe*.

sister, older than person re-
ferred to, *dūddī*; younger
than do., *bauhṇ*.

sit, *bōḷho*.

six, *tshau*; sixth, *tshōūau*.

sixteen, *sōlau*.

sleep, *sutho*.

sometimes, *kōbē, kōbī*.

son, *tshōṭā*.

sow, *bōho*.

speak, *bōlho*.

star, *tārā*.

stomach, *pēt*.

storm, *baunlā*.

stream, *gāhḍ*.

strong, *tshēōṛa*.

sun, *sūruz*.

sunshine, *dauh*.

sweet, *gūlūo*.

take away, *nīho*.

ten, *daush*; tenth, *dōshūau*.

than, *dū*.

then, *tēkhunī, tōbē*.

there, *tētthā*.

they, *ō, sē*.

thief, *tsōūr*.

thirteen, *tērau*.

this, *ēdzo*.

thou, *tū*.

three, *cīn*; third, *cījau*.

thy, *tēro*.

tie, *bānnhho*.

to, *khe*.

to-day, *āz*.

to-morrow, *dōtte, jīshī*, day
after —, *pōrshī*; on fourth
day, *tsōuthē*.

tongue, *dzūbh*.

tooth, *dānḍ*.

town, *bōīzār*.

tree, *ḍāl*.

twelve, *bārau*.

twenty, *bīsh*.

two, *dū*; second, *dūjau*, two
and a half, *cījādha*.

uncle, *kākho*.

under, *nīthā*.

up, upwards, *ūbhe*.

up to, *zā*.

upon, *gashē*.

very, *khūb*.

village, *gaur*.

walk, *tsālho, ḍēuho*

was, *thīā*.

water, *pānī*.

way, *bāṭ*.

we, *āmme*.

well, adv., *khūb*.

well, n., *kūā*.

what, *kā*.

wheat, *gīūh*.

when, *kōbē*; (rel.), *jēkhunī, jōbē*.

where, *kētthā*; (rel.), *jētthā*.

white, *tsīṭto*.

who, *kūn*; (rel.), *dzū*.

why, *kēi*.

wife, *tshēōṛi*.

wind, *bāqūr*.

with (along with), *sātthe*.

woman, *tshēōṛi*.

write, *likhṇo*.

yes, *ō*.

yesterday, *hījo*; day before — ,

phōrzo; on fourth day back,

tsōuthě.

you, *tūe*.

your, *tūō ko*.

DIALECTS OF SUKET AND MANDI

INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and north-west of Simla; they are bounded by Kūlū on the east and Kāngrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bānghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bānghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kuḷū just on the Māṇḍī border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khāḍ, on the banks of which it is spoken. The word *sīrājī* from *sīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *sīrāj* or *sīrāz* is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkēti, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkēti dialects is found Kīṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Sainjī, and Kuḷū. To the west of Sūkēt are the Bilāspūr dialects and to the

west of Māṇḍī is Kāṅgrī. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūṅgī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkēti and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhūṅgī will be found under Eastern Sūkēti. Immediately to the south is the State of Bhājji, the dialect of which I examined and found to be ordinary Kīūṭhālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōṭā Bāṅghālī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS-

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

NUMERALS

For 3 the form in *c* which is lost further north is still used.

VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-āṅg*, a form also found in the Sāsī dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-īrā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *āthī*.

Habit is expressed after the Urdu and Hindi model :—

āchā kērū, is in the habit of coming, corresponds to *āyā kārtā hai*.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coktā* from *cōkṇā*, lift, and *likhtā* from *likḥṇā*, write, but *pōrhdā* from *pōrhnā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

SUKET SIRAJI

NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāñṇḍā*, from *khāṇā*, eat; *jāñṇḍā*, from *jāṇā*, go.

BAKHLI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě*, and *gā*. *bě* is found over the border in Inner Sīrājī and Kuḷūī and shortened to *-b* in Sanjī.

PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ug*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in Māṇḍēālī, the stat. part. in *-īdā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāhṇḍā*, from *jāṇā*, go; *khāhṇḍā* or *khāhṇḍā* from *khāṇā*, eat.

EASTERN MANDEALI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě* and *lēḍě*. *bě* has been noticed above, *lēḍě* corresponds to the *lēṛā* of Inner Sīrājī.

PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

VERBS

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ū*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-īrā*.

For Kuḷūī, Sanjī, Inner and Outer Sīrājī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōṛ-ā</i>	-ē.
Gen. -e <i>rā</i> .	
Dat. -e <i>lē</i> .	as
Abl. -e <i>kā</i>	sing.
Agent -ē.	
Voc. -ē ^ā .	-ēō.
Nom., Acc. <i>ghōr-</i> , house.	
Gen. -ā <i>rā</i> .	as
etc.	sing.
Agent -ē.	

bāb, father. Gen. *bābbā rā*. Agent, *bābbē*. Voc. *bābbā*.
hāttthī, elephant. Agent, *hāttthī*.

Feminine.

Nom., Acc. <i>shōhr-ē</i> , girl.	-ī.
Gen. -ī <i>rā</i> .	as
etc.	sing.
Agent -ī.	
Nom., Acc. <i>bēbb-ē</i> , sister.	-ī.
Gen. -ī <i>rā</i> .	as
etc.	sing.
Agent -ī.	

PRONOUNS

Nom., Acc. <i>hā</i> , I.	<i>hāmmē</i> .
Gen. <i>mērā</i> .	<i>mhārā</i> .
Dat. <i>māllē</i> .	<i>hāmmā lē</i> .
Abl. <i>mā kā</i> .	<i>hāmmā kā</i> .
Agent <i>mō</i> , w. infin. <i>mā</i> .	<i>hāmmē</i> .
Nom., Acc. <i>tū</i> .	<i>tūmmē</i> .
Gen. <i>tērā</i> .	<i>thāra</i> .
Dat. <i>tāllē</i> .	<i>tūmma lē</i> .
Abl. <i>tā kā</i> .	<i>tūmma kā</i> .
Agent <i>taū</i> , w. infin. <i>tā</i> .	<i>tūmmē</i> .

Nom., Acc.	<i>sō</i> , he, that, it.	<i>tēu</i> .
Gen.	<i>tēh rā</i> .	<i>tinna rā</i> .
Dat.	<i>tēs lě</i> .	<i>tinna lě</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tinnī</i> .	<i>tinně</i> .

Fem. sing.: Gen. *tēa rā*. Dat. *tēa lě*. Abl. *tēa kā*.
Agent, *tēa*.

Nom., Acc.	<i>ēh</i> , this.	<i>ēu</i> .
Gen.	<i>ēs rā</i> .	<i>inna rā</i> .
Dat.	<i>ēs lě</i> .	<i>inna lě</i> .
Abl.	<i>ēs kā</i> .	<i>inna kā</i> .
Agent	<i>innī</i> .	<i>inně</i> .

Fem. sing.: Gen. *ēā rā*. Dat. *ēa le*. Abl. *ēa kā*.
Agent, *ēa*.

In Jhūngī, which lies to the extreme south of Māṇḍi State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lě*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kuṇ</i> , who?	<i>dzun</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ra</i> , etc.
Agent,	<i>kuṇī</i> .	<i>dzunī</i> .

kōl, someone, anyone; *kīcch*, something, anything;
dzēhrā kīcch, whatever; *sābb*, all; *kījě*, what?

PRONOMINAL ADJECTIVES

ēhrā, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *dzēhrā*, of which kind (rel.).

ētrā, so much or many; *tētrā*, so much or many (correl.);
kētrā, how much or many? *dzētrā*, as much or many (rel.).

ADJECTIVES

Comparison.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

khōrā, good; *ēs kā khōrā*, better than this.

sābbī kā khōrā, better than all, best.

NUMERALS

Cardinals

1. <i>ek.</i>	11. <i>gaira.</i>
2. <i>dūe.</i>	12. <i>bāra.</i>
3. <i>trāṭ, cōn.</i>	13. <i>tērah.</i>
4. <i>tsār.</i>	14. <i>caudah.</i>
5. <i>pānj.</i>	15. <i>pāndrah.</i>
6. <i>tshē.</i>	16. <i>sōlah.</i>
7. <i>sāt.</i>	17. <i>sātārah.</i>
8. <i>āṭṭh.</i>	18. <i>ṭhārah.</i>
9. <i>nau.</i>	19. <i>ānnī.</i>
10. <i>dāss.</i>	20. <i>bih.</i>

In Jhūngī the numerals are the same except the following:—

5. <i>pānj.</i>	11. <i>tsaulah.</i>
6. <i>tshau.</i>	16. <i>sauḷa.</i>
7. <i>sāth.</i>	19. <i>āṇī</i> (accent on -ī).
10. <i>dōss</i>	

ORDINALS

1st. <i>paikhā.</i>	3rd. <i>ciūtā</i> (Jh. <i>ciūthā,</i>
2nd. <i>dujjā</i> (Jh. <i>dājā</i>).	<i>cīyā</i>).

ADVERBS

Time

<i>ēbē</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsauthe</i> , on fourth day.
<i>kōbbē</i> , when?	<i>hīdz</i> , yesterday.
<i>dzūī</i> , when (rel.).	<i>phārdz</i> , day before yesterday.
<i>ājj</i> , to-day.	day.
<i>kāl</i> , to-morrow.	<i>tsauthe</i> , on fourth day back.
<i>dhaiṛ</i> , every day.	

For Jhūngī the following are different:—

<i>ēbbē</i> , now.	<i>ādz</i> , to-day.
<i>kōbbē</i> , when?	<i>pārshī</i> , day after to-morrow.

Place

<i>īnde</i> , here.	<i>dūr</i> , far.
<i>tīnde</i> , there.	<i>āgo</i> , <i>āggo</i> , in front.
<i>kīnde</i> , where ?	<i>pītshau</i> , behind.
<i>dzīnde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ūbēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēr</i> , near.	<i>wār</i> , on the nearer side.
<i>īndā kā</i> , from here.	<i>īndā tikk</i> , hither, up to here.

In Jhūngī the same except :

<i>ētthī</i> , here.	<i>kētthī</i> , where ?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.)

Others

<i>kī lē</i> , why ?	<i>sūllē</i> , well.
<i>āh</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

PREPOSITIONS

<i>tōl</i> , under.	<i>tikk</i> , up to.
<i>dzhōtte</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānjhe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āggo</i> , in front of.
<i>sāuge</i> , along ; <i>mā sāuge</i> ,	<i>pītshau</i> , behind.
with me.	<i>kōtthe</i> , for sake of ; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtthe</i> , for his sake.

Jhūngī *jo*, to ; *khā*, from, than.

VERBS

Verb Substantive

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thīā*, fem. *thī* ; plur. *thīe*, fem. *thī*.

pōṛnā, *pāṛnā*, fall

Imperat. <i>pōṛ</i> .	<i>pōṛā</i> .
Fut. <i>pōṛmā</i> or <i>pōṛāṅ</i> .	<i>pōṛme</i> or <i>pōṛāṅ</i> .
<i>pōṛāṅ</i> .	<i>pōṛāṅ</i> .
<i>pōṛāṅ</i> .	<i>pōṛāṅ</i> .

The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	{	<i>põṛū.</i>	<i>põṛū.</i>
pres. ind.		<i>põṛe.</i>	<i>põṛo.</i>
		<i>põṛo, põṛā.</i>	<i>põṛo.</i>

Past, *põṛā.*

Past cond. *põṛdā.*

Conj. part. *põṛīke*, having fallen.

Stat. part. *põṛīrā*, in the state of having fallen.

Agent, *pāṛnēāla*, fallen.

Pres. contin. *põṛdā lāḡīrā*, I am (just now) falling.

Slight differences in Jhūngī :—

Pres. cond. and ind. *põṛ-ā*, *-au*, *-au*, *-ū*, *-au*, *-au*.

Fut. *põṛāṅghā*, fem. *põṛāṅghī*; plur. *põṛāṅghe*, fem. *põṛāṅghī*; also *põṛāṅg*, indeclinable.

īchmā, come

Imp. *īech* *īechā*: also *āech* *āechā*.

Fut. *īchmā* or *īchāṅg*.

Pres. ind. *īchū*.

Past cond. *īchdā*.

Past, *āyā*.

Conj. part. *āechīke*.

Stat. part. *āīrā*.

Pres. contin. *īechdā lāḡīrā*, I am coming.

Jhūngī, only *āech-*, form

Fut. *āchāṅghā* or *āchāṅg*.

hōnā, be, become

Fut. *hūmmā* or *hūṅg*.

Past, *hōā*.

Past cond. *hūndā*.

jānā, go

Fut. *jāmmā*, *jāṅg*.

Past cond. *jāndā*.

Past, *gōā*.

Jhūngī, *jāṇā* and *nōshnā*. The fem. of *jāṇā* shows epenthesis. It is *jaiṇī* instead of *jāṇī*.

raunā, remain

Pres. ind. *rauū*.

Fut. *raumā*, *rauṅg*.

Past, *rauū*.

bēshnā, sit

Past, *baitṭhā*.

Stat. part. *baitṭhīrū*.

dzīknā, beat

Fut. *dzīk^aṅg*, *dzīkmā*.

khānā, eat

Past, *khāddā*.

pīnā, drink

Past, *pīyyā*.

dēnā, give

Fut. *dēṅg*, *dēmmā*.

Past cond. *dēndā*.

Past, *dīyyā*

kārṇā, do

Past, *kīyyā*, *kīṭṭā*.

āṇnā, bring

Past, *ānā*.

nīnā. take away

Past, *nīyyā*.

Habit and Continuance.—*dhaiṛ āchā kōro*, he comes every day (*āchā* is indeclinable).

khāndā līgīrā, he is eating (at this moment).

khāndē līgīrī, she is eating.

khānde līgīre, they are eating.

khāndī līgīrī, they (fem.) are eating.

Ability.—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

mēre nī cōktā ētrā bhār (Jh. *cōkthā*), I cannot lift so great a load (*cōknā*, lift).

mēre nī ēh kītāb pōrhdē, I cannot read this book (Jh. do.).

thāre nī līkhtā (Jh. *līkthā*), you cannot write.

So also *māktā* (Jh. do.) is the particle from *mākhā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

mā nī jānī, I will not go. Jhūngī *mā nī jānī* or *nōshnī*; cf. Panjabi *matī nēhī jānā*.

mō nī kītī, I did not do (Jh. do.).

tāmme ēhā kām nī kītī, you did not do such a work (Jh. do.); but *mō kītī*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tā*, thou, normally *mō* and *taā*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jānī*, above.

The nominative is used for the logical object even with pronouns.

mō ēh mārā, I beat him

innī hā mārā, they beat me.

To express advisability, necessity, the word *launī* is used unchanged as

hāmme launī brail, we want a cat.

hāmme launī dūe bānāe, we want two bears.

māñ launī tsākar, I want a servant.

SENTENCES

1. *Tērā nāũ kījě ?* Thy name what ?
2. *Kētrī bārshā rā eh ghōrā ?* How-many years of this horse ?
3. *Īndā kā Kāshmirā tikk kētrā dūr ?* Here from Kashmir up-to how-much far ?
4. *Thāre bābbā re ghāre kētrē shōhrū āsī ?* Your father of house-in how-many boys ?
5. *Hā bārā dūrū kā hāndě āyā.* I very far from walking came.
6. *Mēre kakkā rā shōhrū ēs rī baihnī sāuge bēirā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōrē re kātthe āsī.* House-in white horse of saddle is.
8. *Ēs rī pītthe gāsh kātthe thōlko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bārā mārā.* By me him of boy much was beaten.
10. *Sō baune gāue bākre tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōtte ghōre gāsh baiṭhīrā.* Tree under horse upon seated.
12. *Ēs rā bhāe baihnī kā bōḍā āsī.* Him of brother sister than big is.
13. *Ēs rā mūl dhāe rāpāyye.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo māṭthe ghōre.* My father remains (lives) small house-in.
15. *Ēs lē eh rāpāyye dē dē.* Him to these rupees giving give.
16. *Ēs rāpāyye ēs kā ōrē lau.* Him from these rupees hither take.
17. *Ēs lē ain dzik rāshī kā bānnh.* Him to well beat ropes with tie.

18. *Khūe kī pāṇī kṣḍḍh*. Well from water draw (bring out).

19. *Mēre āgo tsālo*. Me before go.

20. *Kōs rā shohra tūmma pītshu āo* (or *āccho*). Whom of boy you behind comes.

21. *Eh mūl kōs kā lauā*. This price-in whom from was-taken?

22. *Eh graūā re hāṭṭivāle kā lauā*. This village of shopkeeper from was-taken.

Notes.—5. *hāṇḍe*, the *e* is added for euphony to the root *hāṇḍ*; *hāṇḍe auṇā*, walking come. 7. *rě kātthě* or *ri kātthi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning “exactly” or “well”.

VOCABULARY

Words within brackets belong to the Jhūngī dialect

- able, be, see Grammar.
 all, *sābb*.
 arrive, *pujṇā*.
 ass, *khōṭrū*,
 back, *pitth*, *pītt*.
 backwards, *pītshu*.
 bad, *būrā*.
 be, become, *hōṇā*.
 bear, *bāṇāch*.
 beat, *dzikṇā*, *mārṇā*.
 beautiful, *bāṇkā*.
 bed, *mānzā*.
 before, *āgo*, *āggo*.
 behind, *pītshu*, *pītshau*.
 below, *tōl*; adv., *ūndēh*.
 beyond, *pār*.
 big, *bōḍā*.
 bitch, *kūttē*.
 body, *sārīr*.
 book, *kātāb*.
 boy, *shōhrū*, *bālāk*, *tshōkrā*.
 bread, *rōṭṭī*.
 bring, *āṇṇā*.
 brother, elder, *dād*; younger, *bhāo*.
 buffalo, *mhaīsha*; f., *mhaīsh*.
 bull, *bōḷd*.
 buttermilk, *tshā*.
 call, *bōḷṇā*.
 camel, *ūt*.
 carpenter, *duchāṇ*.
 cat, *brail*.
 clothes, *jhīkrā*.
 cock, *kukhrā*.
 cold, *shēlā*, *thāṇḍā*.
 come, *ichṇā*.
 cow, *gāo*.
 cowherd, *gūālā*.
 daughter, *shōhrī*, *mānnī*.
 day, *dhairā*.
 desire, *launī*, see Grammar.
 die, *mārṇā*.
 do, *kārṇā*.
 dog, *kūttā*.
 downwards, *ūndēh*.
 draw (water), *kāḍḍhṇā*.
 drink, *pīṇā*.
 ear, *kān*.
 eat, *khāṇā*.
 egg, *bāttī*.
 eight, *āttḥ*.
 eighteen, *thārah*.
 elephant, *hāttḥī*.
 eleven, *gairā*.
 eye, *ākḥ*.
 face, *mūḥ*.
 fall, *pōṇā*, *pārṇā*.
 far, *dūr*.
 father, *bāb*.
 field, *khēc*.
 fifteen, *pāndrah*.
 fight, *dzhāgāṇā*.
 finished, be, *mākṇā*.
 first, *parhlā*.
 fish, *māchli*.
 five, *pānj* (*pānj*).
 flow, *bauḥṇā*.
 foot, *khūr*.
 forwards, *āgo*, *āggo*.
 four, *tsār*.

fourteen, <i>caudah</i> (<i>tsaudah</i>).	know, <i>dzaunā</i> .
from, <i>kā</i> (<i>khā</i>).	learn, <i>shīkhā</i> .
front, in, <i>āgo</i> , <i>āggo</i> .	leopard, <i>brāhg</i> .
fruit, <i>phōl</i> .	lie, <i>sutnā</i> .
ghi, <i>ghīau</i> .	lift, <i>cōkhā</i> .
girl, <i>shōhrē</i> , <i>kānnūā</i> , <i>mānni</i> .	little, <i>māltihā</i> .
give, <i>dēpā</i> .	load, <i>bhārā</i> .
go, <i>jānā</i> (<i>nōshnā</i>).	look, <i>hērā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chāllī</i> .
good, <i>rāmā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>mānch</i> , <i>paidā'</i> , <i>mōnsh</i> .
graze, tr., <i>tsārnā</i> , <i>tsāraunā</i> ;	mare, <i>ghōrē</i> .
intr., <i>tsārnā</i> .	marry, <i>bēnā</i> .
hair, <i>shrāl</i> .	meat, <i>shīkhā</i> .
hand, <i>hāth</i> .	meet, <i>mānā</i> .
he, <i>sō</i> .	milk, <i>dudh</i> .
head, <i>mūnā</i> .	moon, <i>dzōtth</i> .
hear, <i>shānā</i> .	mother, <i>īj</i> .
hen, <i>kukhī</i> .	mountain, <i>sārāj</i> .
hence, <i>indā kā</i> .	move aside, <i>ātānā</i> .
here, <i>inde</i> (<i>ēttihī</i>).	much, <i>ētrā</i> ; so — (correl.),
high, <i>āchā</i> .	<i>tētīā</i> , how —, <i>kētrā</i> , as
hill, <i>sārāj</i> .	(rel.), <i>dzētrā</i> ; adv., <i>bārā</i> .
hither, <i>ōrē</i> , <i>indā tikk</i> .	my, <i>mīā</i> .
horse, <i>ghōro</i> .	name, <i>nān</i> .
hot, <i>tāttā</i> .	near, <i>nēp</i> .
house, <i>ghōr</i> , <i>ghār</i> .	might, <i>rauc</i> .
husband, <i>bauhō</i> .	nine, <i>nau</i> .
I, <i>hā</i> .	nineteen, <i>ānnī</i> (<i>ānī</i>).
ignorant, <i>jōllē</i> .	no, <i>na</i> , <i>nī</i> .
in, <i>mānjhe</i> .	nose, <i>nāk</i> .
inside, <i>mītre</i> .	not, <i>na</i> , <i>nī</i> .
iron, <i>lōah</i> (<i>ō</i> long).	nothing, <i>kēcch na</i> .
jackal, <i>shāllā</i> .	now, <i>ēbē</i> (<i>ēbbē</i>).
jungle, <i>bauj</i> , <i>dzākkhār</i> .	of, <i>rā</i> .
kick, v. tr., <i>lāttē bāhņ</i> (lit.,	oil, <i>tel</i> .
strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhrā</i> , of that —,	one, <i>ēk</i> .
<i>tēhrā</i> ; of what —, <i>kēhrā</i> ?	outside, <i>bāgge</i> .
of which —, (rel.) <i>dzēhrā</i> .	pen, <i>kōllām</i> .

pig, <i>sūṅgār</i> .	speak, <i>bōḷṇā</i> .
place, v., <i>ḍāḷḥṇā</i> .	star, <i>tāra</i> .
plain, <i>dārḥ</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jānā</i> .	storm, <i>bāgrē</i> .
price, <i>māl</i> .	stream, <i>khāḍ</i> .
quickly, <i>dzḥāt</i> .	sun, <i>pārmēsūr</i> .
rain, <i>pāṇē</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōrhṇā</i> .	sweet, <i>gūllā</i> .
recognize, <i>pāchamṇā</i> .	take, <i>lauṇā</i> ; take away, <i>nīṇā</i> .
remain, <i>lauṇā</i> .	ten, <i>dāss (dōss)</i> .
rise, <i>ābēh uṭṭṇā</i> .	than, <i>kā (khā)</i> .
river, <i>dārēo</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>lā</i> .
run, <i>daurnā</i> ; run away, <i>daurī jānā</i> .	there, <i>tīndē, (tātthi)</i> .
saddle, <i>kāṭṭhe</i> .	they, <i>tēu, ēu</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	thief, <i>tsōr</i> .
say, <i>bōḷṇā</i> .	third, <i>ciūtā (cīyyā, ciūthā)</i> .
seed, <i>bēdzā</i> .	thirteen, <i>tērah</i> .
seven, <i>sāt (sāth)</i> .	this, <i>ēh</i> .
seventeen, <i>sātārah</i> .	thou, <i>tā</i> .
sharp, <i>pēnnā</i> .	three, <i>trai</i> .
she, <i>sō</i> .	thy, <i>tērā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	tie, <i>bānnḥṇā</i> .
shepherd, <i>phūāl</i> .	to, <i>lē (jō)</i> .
shopkeeper, <i>hāṭṭiwāḷa</i> .	to-day, <i>āj (ādz)</i> .
side, on this — of, <i>wār</i> ; on that — of, <i>pār</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pōrshī, (pārshī)</i> , on fourth day, <i>tsauthe</i> .
sister (older than person spoken of), <i>dāe</i> ; younger than do., <i>bēbbe</i> .	tongue, <i>dzibbh</i> .
sit, <i>bēshṇā</i> .	tooth, <i>dānd</i> .
six, <i>tshē (tshau)</i> .	town, <i>bādzār</i> .
sixteen, <i>sōlā (saulā)</i> .	tree, <i>ḍāl</i> .
sleep, <i>suttṇā</i> .	twelve, <i>bāra</i> .
someone, <i>kōi</i> .	twenty, <i>bīh</i> .
something, <i>kīcch</i> .	two, <i>dūe</i> ; two and a half, <i>ḍhāe</i> ;
son, <i>tshōkrā, shōhra, pūttār</i> .	ugly, <i>jaū</i> .
sow, v., <i>baṇṇā</i> .	uncle, <i>kākk</i> .
	under, <i>tōḷ, dzhōṭṭe</i> .
	upon, <i>gāsh</i> ; up to, <i>tikk</i> .

upwards, *ūbēh*.

very, *bāṛā*.

village, *graū*.

walk, *hāṇḍṇā*.

was, *thiā*.

water, *pāṇē*.

way, *paiṇḍā*.

we, *hāmmē*.

well, adv., *sūllē*.

well, n., *khūā*.

what, *kijē*.

wheat, *kōṇākh*, *gīōh*.

when? *kōbbhe*, (*kōbbē*), (rel.),
dziā.

where? *kīnde*, (*kētthī*); (rel.),
dzīndē, (*dzētthī*).

white, *shetta*.

who? *kuṇ*; (rel.), *dzun*.

why? *kī lē*.

wife, *chēoyī* (*tshēoḍī*, *lārī*).

wind, *bāgrē*.

wise, *khōrā* (good).

with, along with, *sāugē*;
instru., *kā*.

woman, *janāna* (*tshēoḍī*).

write, *likhṇā*.

yes, *āh*.

yesterday, *hīdz*; day before —,
phārdz; on fourth day back,
tsauthē.

you, *tūnmē*; your, *thārā*.

SUKET SIRAJI

NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	- <i>čā</i> , - <i>čō</i> .	
Dat.	- <i>e</i> - <i>lē</i> .	as
Abl.	- <i>e</i> <i>khā</i> .	sing.
Agent	- <i>ē</i> .	

bāb, father, has: Gen. *bābbo* or *bābbā*. Dat. *bābbā lē*.
Abl. *bābbā kā*. Agent, *bābbē*.

ghōr, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*, but without the doubling of the final letter.

Nom., Acc.	<i>bāḥṇ-</i> , sister.	-ī.
Gen.	- <i>iō</i> , - <i>iā</i> .	- <i>iū</i> .
Dat.	- <i>i</i> <i>lē</i> .	- <i>i</i> <i>lē</i> .
Abl.	- <i>i</i> <i>kā</i> .	- <i>i</i> <i>kā</i> .
Agent	- <i>iē</i> .	- <i>iē</i> .

PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hānmě</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū lē</i> .	<i>hāmma lē</i> .
Abl.	<i>mūkhā</i> .	<i>hāmma kā</i> .
Agent	<i>maū</i> .	<i>hāmmē</i> .
Nom.	<i>tū</i> , thou.	<i>tumme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllē</i> .	<i>tumma lē</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>taū</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tinna</i> .
Dat.	<i>tēs lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tēi</i> .	<i>tinne</i> .

Fem. sing. : Gen. *těssā*. Dat. *těssa lě*. Abl. *těssa kǎ*.
Agent, *těsse*; also *tiss-*, throughout.

Nom., Acc.	<i>ěh</i> , this.	<i>ěō</i> .
Gen.	<i>ěuā</i> .	<i>inna</i> .
Dat.	<i>ěs le</i> .	<i>inna lě</i> .
Agent	<i>ěī</i> .	<i>inne</i> .

Fem. sing. : Gen. *ěssā*. Dat. *ěssa lě*. Agent *ěsse*.
kun, who ? Gen. *kōsio* or *kōs rā*.
what ? *kījě* : something, anything, *kicch*.

PRONOMINAL ADJECTIVES

ěō, of this kind, *leo*, of that kind : *kěō*, of what kind ?
jěō, *dzěō*, of which kind (rel.).

ětro, so much or many ; *tětro*, so much or many (correl.) ;
kětro, how much or many ? *dzětro*, as much or many (rel.).

ADJECTIVES

Adjectives ending in *-o*, *-u* in masc. sing. agree with their nouns in gender and case (masc. sing. obl. *-e*, masc. plur. *-e*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not change unless used as nouns when they are declined as nouns.

Comparison.—No special forms.

rāmṛā, good, *ěs ka rāmṛā*, better than this.
sōbbī kǎ rāmṛa, better than all. best.

NUMERALS

The numerals are the same as in Eastern Sūkēti except the following :—

2. <i>dūī</i> .	15. <i>pōndra</i> , <i>pāndra</i> .
3. <i>cōn</i> .	16. <i>soḷa</i> .
6. <i>tshau</i> .	17. <i>sālāra</i> .
13. <i>lēra</i> .	18. <i>thāra</i> .
14. <i>tsauda</i> .	19. <i>nīh</i> .

ADVERBS

Time

<i>ēbbě</i> , now (emphatic <i>ēbbi</i>)	<i>pörshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kēbbě</i> , when ?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ādz</i> , to-day.	yesterday.
<i>kāllā</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

Place

īnde, *tīnde*, *kīnde*, *dzīnde*, here, there, where ? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found ; *īndā kā*, hence.

ūjhe, upwards.

ūndhe, downwards.

Others

kī, *kī lě*, why ?

tsike, quickly.

PREPOSITIONS

<i>jhōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with ; <i>mū</i>	<i>lē</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kě</i> , with (instru.).	

VERBS

Verb Substantive

Pres. *āsī* or *ā*.

Past, *thīa* ; fem. *thī* ; plur. masc. *thīe* ; fem. *thī*.
or *tau* ; fem. *te* ; plur. *tē*, fem. *tī*.

Neg. *ně āthī* or *āthī nī*.

pörnā, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pör*.

pörō.

Pres. cond. and ind. *pör-ū*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.

Pres. ind. with *thīa* (*thīe*, *thī*), or *tau* (*te*, *tī*).

Fut. <i>põrmẽ</i> or <i>põrãṅg</i> .	<i>põrmẽ</i> or <i>põrãṅg</i> .
<i>põrãṅg</i> .	<i>põrãṅg</i> .
<i>põrãṅg</i> .	<i>põrãṅg</i> .

põrmã, makes fem. sing. *pormẽ*; fem. plur. *põrmĩ*.
As in Eastern Sñkēti the form in *-mã* is used only for the 1st person.

Past, *põrã*.

Past cond. *põrãdã*.

Plup. *põrã thãu* or *tau*.

Stat. part. *põrãdã*, fallen.

ãchṇo, come

Past, *ão*, fem. *ãe*; plur. *ãe*, fem. *ãĩ*.

Plup. *ão tau*, fem. *ãe te*, plur. *ãe te*, fem. *ãĩ tĩ*

Past cond. pres. stat. part. *ãchdã*.

dẽuṇo, go

Imperat. *dẽo*.

dẽuã.

Pres. ind. *dẽũ*; plur. *dẽe*.

Past, *dẽuã*.

jãṇo, go

Fut. *jãmmã*.

baishṇo, sit

Past, *baithã*.

Stat. part. *baithãdã*.

dzikṇo, beat

Past, *dzikã*.

khãṇo, eat

Past, *khãyã*.

Stat. part. *khããdã*.

jhũṭṇo, drink

Stat. part. *jhũṭãdã*.

dẽṇo, give

Fut. *dẽmmã* or *dẽṅg*.

kōrno, do

Past, *kūu*.

nīṇo

Past, *nīau*.

In negative sentences the past cond. is used for the pres. ind., as *hā nī dēndā, āchdā, kōrdā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggānā*.

ēh āchdā lāggādā, he is coming.

ēh āchde lāggede, she is coming.

hā khāndā lāggādā, I am eating.

hāmmē khāndī lāggādī, we (fem.) are eating.

tēō khānde lāggede, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

mā nī jānī, I will not go.

mā bhāt (masc.) *nī khānī*, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>mañ</i> .	<i>mā</i> .
by thee, <i>taū</i> .	<i>tā</i> .
by him, <i>ēī</i> , <i>tēī</i> .	<i>ēs</i> , <i>tēs</i> .
by her, <i>ēssē</i> , <i>tēssē</i> , <i>tīssē</i> .	<i>ēssā</i> , <i>tēssā</i> , <i>tīssā</i> .
by us, <i>hāmma</i> .	<i>hāmmē</i> .
by you, <i>tumma</i> .	<i>tummē</i> .
by them, <i>īnnē</i> , <i>tīnnē</i> .	<i>īnna</i> , <i>tīnna</i> .

Ability.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

thāre bōllē bhāt nī khāāndā, you cannot eat rice.

thāre bōllē rōṭī (fem.) *nī khāāndī*, you cannot eat bread.

mēre bōlle nī jāāndā, I cannot go.

SENTENCES

The translations are very similar to those given under Eastern Sūkēti, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījē āsī ?* Thy name what is ?
2. *Ēs ghōrēi āmbār kētri āsī ?* This horse-of age how-much is ?
3. *Īndū kā Kāsh̄mār kētrā dūr āsī ?* Here from Kashmir how-much far is ?
4. *Tēre bābbe ghōre kētre shōhrū āsī ?* Thy father's house-in how-many boys are ?
5. *Haū dūrā kā hāndī āyā.* I far from walking came.
6. *Mēre cāccā shōhrū tīsrā baiḥ ēsrī baiḥnī sāuge hōā.* My uncle's boy him-of marriage him-of sister with became.
7. *Ghōre shētte ghōrēi zīn āsī.* House-in white horse-of saddle is.
8. *Ēs rī pitthe gāsh̄ zīn bannho.* Him of back upon saddle tie.
9. *Maū ēuē shōhrū bōrā dzīkā.* By-me his boy much was-beaten.
10. *Dhēke māndū de dāge caine cāre.* Hill-of top on cows sheep he-grazes.
11. *Ēs dāle jhōṭṭe baiṭṭhā ghōre gāsh̄.* This tree under sat horse on.
12. *Tēsra (or ēuā) bāih apṇī baiḥnī kā bōro āsī.* His brother own sister than bigger is.
13. *Ēsrā (or ēuā) mūl dhāe rūpōyye āsī.* Its price two and a half rupees is.
14. *Mēro hāb māṭṭhe ghōre rauho.* My father small house-in lives.
15. *Ēslē rūpōyye dē.* Him to rupees give.
16. *Ēs kā rūpōyye lauī lau.* Him from rupees taking take.

17. *Ēs khūb dzīk rāsshī ke bannh.* Him well beat ropes with tie.

18. *Dībra kū pāni kād̥dho.* Well from water draw.

19. *Mēre āggū lē tsāl.* My in-front to walk.

20. *Kōsīū shōhrū tā pitshu āō?* Whose boy thee behind came?

21. *Ēh māl kōs kā lauā?* This price-in whom from was-taken?

22. *Graūe hāt̥īwāle kā lauā ēh.* Village-of shopkeeper from was-taken this.

Note.—It will be noticed that the gen. has two forms -*iū* or -*ā* or -*ēō* or -*ūā*, and -*rū*, both inflected as adjj.

VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkēti. The following slight differences may be noted :—

arrive, <i>pujjā</i> .	load, <i>būzkā</i> .
ass, <i>gāddhau</i> .	meet, <i>mīlhā</i> .
bad, <i>jaū</i> .	moon, <i>tsōnd</i> .
bed, <i>mōnzau</i> .	pen, <i>kōlām</i> .
book, <i>kāgād</i> .	pig, <i>sūr</i> .
call, <i>shādūhā</i> .	plain, <i>sōññau</i> .
cat, <i>braulau</i> , f., <i>brauli</i> .	plough, <i>bōkl jōhñā</i> .
cock, <i>kūkhñau</i> .	quickly, <i>tsike</i> .
cows (collective), <i>ḍāge</i> .	rise, <i>ñbhc khōhñā</i> .
egg, <i>ānni</i> .	run, <i>thōrnā</i> .
eye, <i>ākkhi</i> .	see, look, <i>bhāhñā</i> .
fish, <i>mācchi</i> .	sharp, <i>paññā</i> .
ghi, <i>ghīñ</i> .	sheep (collective), <i>came</i> .
graze, <i>cārnā</i> , <i>tsārnā</i> .	sister, <i>cē</i> (as well as other words).
hand, <i>hātth</i> .	sow, v., <i>hññññā</i> .
hear, <i>shuññā</i> .	stream, <i>gāhd</i> .
hen, <i>kūkhñi</i> .	sun, <i>Pārmēsūr</i> (cerebral r).
hill, <i>ḍhēkā</i> , <i>sārāz</i> .	tongue, <i>jibbh</i> .
hilltop, <i>mññḍ</i> .	water, <i>pāñi</i> .
in, <i>ḍē</i> .	way, <i>bāt</i> (not <i>bāṭ</i>).
jungle, <i>ḍzāñgāl</i> , <i>ḍzōñgāl</i> .	

MANDI SIRAJI

(1) BAKHLI KHAD (Bākhli Khād)

NOUNS

bhāī, brother. Dat. *bhāī bē*. Abl. *bhāyyā gā*.

PRONOUNS

Nom., Acc.	<i>haī</i> , I.	<i>āssē</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbē</i> , <i>mābē</i> .	<i>āssa bē</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māē</i> .	<i>āssē</i> .
Nom., Acc.	<i>tū</i> .	<i>tussē</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bē</i> .	<i>tussa bē</i> .
Abl.	<i>tūddhka</i> , <i>tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāē</i> .	<i>tussē</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ēiā</i> , <i>ēs rā</i> .	<i>tēiā</i> , <i>tēs rā</i> .
Dat. Acc.	<i>ēi bē</i> .	<i>tēi bē</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā*, *tēssa rā*, etc. Agent, *ēssē*, *tēssē*.
kuṇ, who. Gen. *kēs rā*, etc.
kījī, what ?

NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following :—

1. <i>ēkk</i> .	8. <i>ātth</i> .
2. <i>dūi</i> (very long <i>ū</i>).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cāūda</i> .
5. <i>pānj</i> .	19. <i>ūnnih</i> .

ADVERBS

Time

ēbbē, now.*tēbbē*, then.*kēbbē*, *kāddhi*, when ?*jēbbē*, when (rel.).*āz*, to-day.*kāl*, to-morrow, yesterday.*pārshī*, day after to-morrow
or day before yesterday.*cauthe*, on fourth day forward or back.

Others

ēthiē, here.*kībē*, why ?*ōrē*, hither.*kāhī*, where ?*pōrē*, thither, beyond.

VERBS

Verb Substantive

Pres. masc. sing. *hā*, fem. *hī* ; plur. masc. *hē*, fem. *hī*.Past, *thiā* or *thī*, fem. *thī* ; plur. *thiē* or *thī*, fem. *thī*.

Fut. has three forms, thus :—

bōlnā, speak ; (1) *bōl-ghā*, fem. *-ghī* ; pl. *-ghe*, fem. *-ghī*.(2) *bōlāng*, indeclinable.(3) *bollā*, fem. *bōllī* ; plur. *bōlle*, fem. *bōllī*.*khānā*, eat ; *khānghā*, *khāng*, *khāllā*.*āchṇā*, come ; *āchghā*, *āchāng*, *āchlā*.*kārṇā*, do ; *kārghā*, *kārāng*, *kārlā*.Pres. part. ends in *-ā* unchangeable, as *kārā*, doing ; *khāā*, eating ; *pūā*, drinking ; *dhūā*, washing (long *-ū*).Past ends in *-ā* or *-ū*, *dhīssēū* or *dhīssū*, beaten ; *khāū* or *khādhā*, eaten, *dhūlēū*, fallen ; *gōū*, gone (irreg.) ; *đittā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thiā*, *thī*, etc.Stat. part. in *-īdā*, *baiṭhīda*, seated.When the infinit. is used as a finite verb the agent form of the 1st and 2nd pers. pronouns is different from the usual form, being *mā*, *tūddh*, *āssa*, *tussa* instead of *māē*, *tāē*, *āssē*, *tussē*, thus :—

mā karnā, tūddh nēhī kārṇā, I am to do it, thou art not to do it.

Ability.—*mēre nēhī jāhndā*, I cannot go.

mēre nēhī rōṭī khāhndī, I cannot eat bread.

Need, to be required.—*mābē dūi kālī lōṛī hē*, I need two coolies.

Use of lāggṇā, be attached.

mābē bāṛī dhuppā lāggā, to me great sunshine was-attached, I felt the heat very much.

mābē bāṛī bhūc lāggī, to me great hunger attached, I feel very hungry.

In the second sentence the sense is practically that of a present tense

(2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

NOUNS

Nom., Acc. *bāh*, father.

Gen. *bābb-ā rā*.

Dat. Acc. *-ā bē*.

Abl. *-ā lēḍē* (from), *mōṇha* (in).

Agent *-ē*.

PRONOUNS

Nom., Acc. *hāñ*, I. *āssē* (also *hāmmē*).

Gen. *mērā*. *āssa rā*.

Dat. Acc. *mañ bē*. *āssa bē*.

Abl. *mañ lēḍē*. *āssa lēḍē*.

Agent *mañē*. *āssē*.

Nom., Acc. *tū*, thou. *tūssē* (also *tōmmē*).

Gen. *tērā*. *tūssa rā*.

Dat. Acc. *tā bē*. *tūssa bē*.

Abl. *tā lēḍē*. *tūssa lēḍē*.

Agent *tañē*. *tūssē*.

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ēū rā</i> .	<i>īnha rā</i> .
Dat. Acc.	<i>ēū bē</i> .	<i>īnha bē</i> .
Abl.	<i>ēū lēḍē</i> .	<i>īnha lēḍē</i> .
Agent	<i>ēū</i> .	<i>īnhē</i> .
Fem. sing. : Gen. <i>ēssa rā</i> . Dat., Abl., etc. Agent, <i>ēssē</i> .		
Nom., Acc.	<i>sē</i> , that, he.	<i>sē</i> .
Gen.	<i>tēū rā</i> .	<i>tīnha rā</i> .
Agent	<i>tēū</i> .	<i>tīnhē</i> .
Fem. sing. : Gen. <i>tēssa rā</i> , etc.		
<i>kun</i> , who.	Gen. <i>kas rā</i> .	Agent, <i>kuṇī</i> .
<i>kē</i> , what ?		

NUMERALS

1. <i>ēk</i>	11. <i>guīra</i> .
2. <i>dūī</i> .	12. <i>bāra</i> .
3. <i>cīn</i> .	13. <i>tēra</i>
4. <i>tsūr</i> .	14. <i>tsōuda</i> .
5. <i>pānz</i> .	15. <i>pāndra</i> .
6. <i>tshau</i> .	16. <i>sōla</i> .
7. <i>sat</i> .	17. <i>sālāra</i> .
8. <i>āl</i> .	18. <i>thāra</i> .
9. <i>nōu</i> .	19. <i>nīh</i> , <i>nīh</i> .
10. <i>dās</i> .	20. <i>bīh</i> .

ADVERBS

Time

<i>ēbrē</i> , <i>ebbē</i> , now.	<i>pārsī</i> , day after to-morrow.
<i>tēbrē</i> , <i>tēbbē</i> , then.	<i>cauthe</i> , on fourth day.
<i>kēbrē</i> , <i>kēbbē</i> , when ?	<i>hīl</i> , yesterday.
<i>jēbrē</i> , <i>jēbbē</i> , when ? (rel.).	<i>phāral</i> , day before yesterday
<i>shūī</i> , to-morrow.	<i>cauthe</i> , on fourth day back.

Place

<i>ōkkhē</i> , here.	<i>kanē</i> , where ?
<i>tōkkhē</i> , there.	<i>jōkkhē</i> , where (rel.).
<i>ēthī</i> , <i>tēthī</i> , <i>kēthī</i> , <i>jēthī</i> are also used.	
<i>kībē</i> , why ?	

VERBS

Verb Substantive

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

nāhṇā, go

Fut. *nāhū*, *nāhū* bē.

nāhūme, *nāhū* bē.

nāhū, *nāhū* bē.

nāhī, *nāhī* bē.

nāhū, *nāhū* bē.

nāhī, *nāhī* bē.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhlī*.

nāhū is used also for pres. cond.

There is another fut. in *-ghā*, as *aunghā*, I shall come; *khūnghā*, I shall eat (fem. *-i*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhū*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā tī*, fem. *nāhndī tī*; plur. *nāhnde tī*, fem. *nāhndī tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

Continuative.—pres. part. with stat. part. of *lāgnā*.

hāū rōṭī lāgīrā khāndā, I am eating bread.

hāū rōṭī lāgīrī khāndī, I (fem.) am eating bread.

The position of this portion of *Māṇḍī Sīrāj* (between *Kūlū* and *Māṇḍī* proper) accounts for the varieties of forms found. The future exemplifies this.

THE BILASPUR AND NALAGARH DIALECTS

INTRODUCTION

There are in all six dialects spoken in Bilāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūri. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāngrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāngrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍi border is the same as Māṇḍāli, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgarh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūri. It extends over the border into Ārkī State and beyond it commences the Kīūṭhālī dialect which is spoken all over the central Simla States.

In Nālāgarh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābi of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūri, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūri a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūri area, the range

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kīūthālī.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, Dāmī, and Hāṇḍūrī, it is formed from the root of the infinitive.

BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

NOUNS

Masculine nouns in *-ā* are declined as in Panjabi, others generally inflect in *-ē* in the singular, and have an ag. plur. in *-ē*. Feminine nouns, as a rule, inflect in *-ā* in the singular and *-ā* in the plural.

NUMERALS

The free use of cerebral *ṇ* and *ḷ* will be remarked, as *hūṇattar*, 69; *ūṇtālī*, 39.

VERBS

The verb substantive is *hā* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsi dialect. A full vocabulary of this criminal tribe was given in *Languages of the Northern Himalayas*.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is

identical, the other differs only in the fact that the Sāsī dialect drops the *n* in the 2nd and 3rd persons. Thus, for the verb *kārṇā*, do, the futures would be as follows:—

Declined—

BILASPUR		SASI
1. <i>kārṇgr-ā</i> , fem. -ī.		<i>kārṇgr-ā</i> , fem. -ī.
2. <i>kārṇgr-ā</i> , „ -ī.		<i>kārṇgr-ā</i> , „ -ī.
3. <i>kārṇgr-ā</i> , „ -ī.		<i>kārṇgr-a</i> , „ -ī.
1. <i>kārṇgr-e</i> , „ -īñ.		<i>kārṇgr-e</i> , „ -īñ.
2. <i>kārṇgr-e</i> , „ -īñ.		<i>kārṇgr-e</i> , „ -īñ.
3. <i>kārṇgr-e</i> , „ -īñ.		<i>kārṇgr-e</i> , „ -īñ.

The indeclinable form is *kārṇ* for both dialects.

The stat. part. ends in -*ūdā*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūrī the infinitive root with -*ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūrī, *mēre nēh cauḷ khāī hūnde*.

Panjabi, *mēre koḷō cauḷ nēhī khāṇ hūnde* (or *khānde*).

WESTERN BILASPURI

NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have -*e* for the obl. ending in the sing. and -*ā* in the plur. (agent -*ē* except for nouns ending in -*ā*). Fem. have -*ā* in the sing. (agent -*ē*) and -*ā* in the plur.

VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-ṛā*. The use of *cāhīndā*, advisable, etc., is noticeable.

NORTHERN BILASPURI

NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍēālī as might be guessed from its geographical position.

VERBS

As in Māṇḍēālī the fut. ends in *-ṅhā* or *-ṅ* and the stat. part. in *-īrā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍēālī, but retains the *n* in *ṅhā*, even with verbs whose root ends in a consonant.

SOUTHERN BILASPURI

NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *n* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ūrā*, which is added to the root of the verb and not to the past tense root.

DAMI

The Dāmī dialect is almost the same as Southern Bīlāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

HANDURI

NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *baiḥṇ*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ñ*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *n* in the 2nd and 3rd person.

The stat. part. in *-ūrā* is added to the root as in Dāmī and Southern Bīlāspūrī.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

BILASPURI (KAHLURI)

NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōr-ā</i> , horse.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc. <i>-e nū</i> .	<i>-ēā nū</i> .
Abl. <i>-e te</i> .	<i>-ēā te</i> .
Voc. <i>-ēā</i> .	<i>-ēō</i> .
Agent <i>-e</i> .	<i>-ēā</i> .

Nom., Acc.	<i>ghār-</i> , house.	<i>ghār-</i>
Gen.	-ē dā.	-ā dā.
	etc.	etc.
Voc.	-ā.	-ō.
Agent	-ē.	-ē.
Nom., Acc.	<i>hāth-i</i> , elephant.	-ī.
Gen.	-īē dā.	-īā dā.
Voc.	-īā.	-īō.
Agent	-īē.	-īē.

Feminine.

Nom., Acc.	<i>mān-i</i> , girl.	-īā.
Gen.	-īā dā.	-īā dā.
Dat., Acc.	-īā nū.	-īā nū.
Abl.	-īā te.	-īā te.
Voc.	-īē.	-īō.
Agent	-īā.	-īā.
Nom., Acc.	<i>barh-i</i> , sister.	-īā.
Gen.	-īā dā.	-īā dā.
	etc.	etc.
Voc.	-īē.	-īō.
Agent	-īā.	-īā.

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	āsē.
Gen.	<i>mērā</i> .	<i>mhārā</i> , āsā dā
Dat., Acc.	<i>mānnū</i> .	āsā nū.
Abl.	<i>mētte</i> .	āsā te.
Agent	<i>maī</i> .	āsē.
Nom., Acc.	<i>tū</i> , thou.	tūsē.
Gen.	<i>tērā</i> .	tūsā dā.
Dat., Acc.	<i>tānnū</i> .	tūsā nū.
Abl.	<i>tētte</i> .	tūsā te.
Agent	<i>taī</i> .	tūsē.
Nom., Acc.	<i>sē</i> , he, she, it, that.	sē.
Gen.	<i>tīh dā</i> , tīs dā.	tīhnā dā.
Dat., Acc.	<i>tīh nū</i> , tīs nū.	tīhnā nū.
Abl.	<i>tīh te</i> , tīs te.	tīhnā te.
Agent	<i>tīhnī</i> .	tīhnē.

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>īh dā</i> , <i>īs dā</i> .	<i>īhnā dā</i> .
Dat., Acc.	<i>ih nū</i> , <i>is nū</i> .	<i>īhnā nū</i> .
Agent	<i>īhnī</i> .	<i>īhnē</i> .
Nom., Acc.	<i>kīn</i> , who ?	<i>kīn</i> .
Gen.	<i>kīh dā</i> , <i>kīs dā</i> .	<i>kīhnā dā</i> .
	etc.	etc.
Agent	<i>kīhnī</i> .	<i>kīhnē</i> .
Nom., Acc.	<i>jō</i> , who (rel.).	<i>jō</i> .
Gen	<i>jīh dā</i> , <i>jīs dā</i> .	<i>jīhnā dā</i> .
Agent	<i>jīhnī</i> .	<i>jīhnē</i> .

kyā, what ? has Gen. *kūh dā*, no plur.

kūcch, something, anything, is indecl.

PRONOMINAL ADJECTIVES

ītnā, so much or many ; *tītnā*, so much or many (correl.) ;
kītnī, how much or many ? *jītnā*, as much or many (rel.).

ēṛhā, of this kind ; *tēṛhā*, of that kind ; *kēṛhā*, of what
kind ? *tēṛhā je*, of which kind (rel.).

ēḍḍā, so big ; *teḍḍā*, so big (correl.) ; *kēḍḍā*, how big ?
jēḍḍā, as big (rel.).

ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*,
the fem. being like nouns in *-ī*. Thus we have such
phrases as—

āpnā baihnā te, from own sister.

āpnēā bhāyyā nū, to own brothers.

Adjectives with other endings are not declined unless
used as nouns, in which case they are declined as nouns.

Comparison.—There are no special forms for comparison.
It is expressed by means of *te*, from—

khārā, good ; *īs te khārā*, good from this, better than this.

sābbhnā te khārā, good from all, better than all, best.

NUMERALS

Cardinal

1. <i>ik̄k.</i>	39. <i>ũntālī.</i>
2. <i>dō.</i>	40. <i>cālī.</i>
3. <i>tīnn.</i>	47. <i>saītālī.</i>
4. <i>cār.</i>	49. <i>ũñinja.</i>
5. <i>pāñj.</i>	50. <i>pāñjāh.</i>
6. <i>chē.</i>	57. <i>sātñnja.</i>
7. <i>sātt.</i>	59. <i>ũñāht.</i>
8. <i>ātt̄h.</i>	60. <i>sātt̄h.</i>
9. <i>nau.</i>	67. <i>sātāht.</i>
10. <i>dās.</i>	69. <i>hũñāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ũñāsī.</i>
14. <i>caudā.</i>	80. <i>āssi.</i>
15. <i>pāndrā.</i>	87. <i>sātāsī.</i>
16. <i>sōlā.</i>	89. <i>nāñe.</i>
17. <i>sātt̄rā.</i>	90. <i>nābbe.</i>
18. <i>thārā.</i>	97. <i>sātāñue.</i>
19. <i>ũnnī.</i>	99. <i>nēññue.</i>
20. <i>bih.</i>	100. <i>sau.</i>
27. <i>sātālī.</i>	300. <i>tīnn sau.</i>
29. <i>ũñāttī.</i>	500. <i>pāñj sau.</i>
30. <i>tīh.</i>	1000. <i>hājār.</i>
37. <i>sātāttī.</i>	100,000. <i>lākkh.</i>

Ordinal

1st. <i>paihlā.</i>	3rd. <i>tījā.</i>
2nd. <i>dūjjā.</i>	4th. <i>cauthā.</i>

ADVERBS

Time

<i>hññ</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāhñ</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāhñ</i> , when ?	day before yesterday.
<i>tāhñ jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājñ</i> , to-day.	or backwards.

Place

<i>itt̥he</i> , here.	<i>ūppre</i> , upwards.
<i>ūt̥th̥i</i> , there.	<i>nēre</i> , near,
<i>k̥t̥i</i> , where ?	<i>dūr</i> , far.
<i>j̥t̥th̥i</i> , where (rel.).	<i>āgge</i> , before.
<i>n̥ih̥le n̥i</i> , downwards, to the plains.	<i>p̥t̥che</i> , backwards.

Others

<i>chōṛā</i> , quickly.	<i>kaī</i> , why ?
<i>kh̥rā</i> , well.	

PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside ; <i>m̥j̥h gē</i> , beside
<i>n̥i</i> , to.	me.
<i>te</i> , from.	<i>k̥ne</i> , along with ; <i>mēre</i>
<i>w̥cc</i> , in.	<i>k̥ne</i> , along with me.
<i>āgge</i> , in front of.	<i>p̥r</i> , upon.
<i>p̥t̥che</i> , after, behind.	<i>h̥th</i> , under.

VERBS

Verb Substantive

<i>hā</i> , am, fem. <i>h̥i</i> .	<i>hē</i> , are, fem. <i>h̥iā</i> .
<i>hā</i> , art, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .
<i>hā</i> , is, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .

Past sing., *thā*, was, fem. *th̥i* ; plur. *thē*, were, fem. *th̥iā*.

r̥r̥hnā, fall

Imperat. <i>r̥r̥h</i>	<i>r̥r̥ho</i> .
Pres. cond. <i>r̥r̥h-ā</i> .	<i>-īye</i> .
-e.	-o.
-e.	-e.

Fut. : Sing. masc. *r̥r̥h̥ngṛā*, fem. *r̥r̥h̥ngṛī* ; plur. *r̥r̥h̥ngṛe*, fem. *r̥r̥h̥ngṛiā*.

There is another fut. *r̥r̥h̥ng*, indecl.

Pres. ind. or past cond. : Sing. masc. *r̥r̥hdā*, fem. *r̥r̥hdī* ; plur. m. *r̥r̥hdē*, fem. *r̥r̥hdīā*.

Imperf. *rūrhdā thā* (*rūrhdī thī*, *rūrhdē thē*, *rūrhdīā thīā*).

Past, *rūrheā*, fem. *rūrhi*; plur. m. *rūrhe*, fem. *rūrhiā*.

Habitual pres. *rūrḥā kārḍā*, I am in the habit of falling.

Habitual past, *rūrḥā kārḍā thā*, I was in the habit of falling.

In these two tenses *rūrḥā* is indeclinable, while *kārḍā* and *kārḍā thā* are declined like *rūrhdā* in pres. ind. or imperf.

Conj. part. *rūrḥike*, having fallen.

Stat. part. *rūrḥūdā*, in the state of having fallen, fallen.

Pres. perf. *rūrheā hā* (declined as above).

Plup. *rūrheā thā* (declined as above).

hōṇā, be, become

Imperat. *hō*.

hōo.

Fut. *hōṇḡrā* or *hōṇḡ*.

Pres. ind. or past cond. *hāṇḍā*.

Past, *hōēā*.

Stat. part. *hōūdā*.

aunā, come

Imperat. *ā*.

āo.

Fut. *aunḡrā* or *aunḡ*.

Past, *āyā*.

Stat. part. *āūdā*.

jāṇā, go

Fut. *jāṇḡrā* or *jāṇḡ*.

Pres. ind. or past cond. *jāṇḍā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

raiṇā, remain

is regular except

Past, *rēhā*.

baiṭhā, sit

Past, *baiṭhā*.

Stat. part. *baiṭhūdā*.

mārnā, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēū jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēū* has fem. sing. *mārī*, masc. plur. *māre*, fut. plur. *mārīā*.

khānā, eat

Fut. *khāṅgrā*, *khāṅg*.

Past, *khādhā*.

pīṇā, drink

Past, *pītā*.

dēnā, give

Fut. *dēṅgrā*, *dēṅg*.

Past, *dītā*.

lainā, take

Fut. *laiṅgrā*, *laiṅg*.

Past, *lēā*.

gālāṇā, speak

Past, *gālāyā*.

kārnā, do

Past, *kītā*.

Stat. part. *kītūdā*, having been done.

jānnā, know.

Past, *jāṇā*.

lēaunā, bring

Past, *lēāyā*.

lēi jānā, take away

Like *jāṇā* above.

Ability.—The following sentences will illustrate the method of expressing ability. There are two methods: (i) with *hōnā*, (ii) with *sākṇā*.

(i) *mētte nēh rōṭṭi khāi hūndī*, from-me not bread eating becomes, I cannot eat bread.

mētte nēh caul khāi hūnde, I cannot eat rice.

mētte nēh ēh pōthī pāṛhī hāndī, I cannot read this book.

mētte nēh ēh kām̐m kārī hāndā, I cannot do this work.

(ii) *haā nēh pāṛhī sākhlī*, I cannot read

In both methods the root of the verb with *-ī* added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with *-ī* remaining unchanged. In the second, *sākhlā*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōṛā*, little. There is a strange tautological use of *thōṛā* in negative sentences, thus—

āsē Mūsālmān thōṛe nēhī hē, lit. we Musalmans little not are; the meaning is, “we are not Musalmans.”

bāhnā, strike, is used with some word for blow, understood.

maī tih nā bāhī, I struck him (sc. a blow).

maī cāpēṛī dīā bāhī, I struck slaps (blows of slaps).

The stat. part of *paīnā*. fall, lie, *pāṇḍā*, is used for “ill” (lit. lying or fallen).

SENTENCES

1. *Tērā naū kyā hā ?* Thy name what is ?
2. *Īs ghōre dī kēddī kū ūmr hī ?* This horse of how-great about age is ?
3. *Ītthe te Kāsh̄mīr kītne dūr hī ?* Here from Kashmir how-much far is ?
4. *Tēre būdhe de kītne kō mūdū hē ?* Thy father of how-many about boys are ?
5. *Hāū būre dūre te pātāhnā āyā.* I very far from on-foot came.
6. *Mēre cācce dā pūtt īs dīā baihnā kāne bīāh kītūdā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghārē sūfēd ghōre dī kūtthī hī.* House-in white horse of saddle-is.
8. *Ūs dīā pūtthī pār kūtthī bānnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtte nū māi bauht mārēū.* Him of son to by-me much was-beaten.
10. *Ōhje īs pār̄bāte pār gaūā bākriā cārā kārdā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ōhje ūs dāle hēth ghōre pār baiṭhūdā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpnū baihnā te bāḍdā.* Him of brother own sister than big.
13. *Tīs dā mūl dhāī rūpāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā būdhā chōṭe ghāre raihnūdā.* My father little house-in remains (lives).
15. *Tīs nū ēh rūpāyye dēī dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īhnū rūpāyyā īs te leī lau.* These rupees him from taking take.

17. *Tīh nāi khāre mārīke rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khūe te pānī kād̥d̥ho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kīs dā lāṛkā hā tūsā de pīcche cālūdā.* Whom of boy is you of behind having-walked.

21. *Eh cīz tūsē kīs te mūlle leī.* This thing by-you whom from price-in was-taken ?

22. *Gaūe de ek̄k dūkāndāre te leī.* Village of one shopkeeper from was-taken.

Notes.—2, 4. *kū, kō*, after number or word expressing amount, size, etc., means “approximately”. 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.

VOCABULARY

about, approximately, <i>kā, kō</i> .	come, <i>auṇā</i> .
able, be, <i>sākṇā</i> ; see Grammar.	cow, <i>gāṇ, gāc</i> .
all, <i>sābbh</i> .	cowherd, <i>gāṇbā</i> .
arrive, <i>pujṇā</i> .	daughter, <i>dhi, kārī</i> .
ass, <i>khōṭrā</i> .	day, <i>dīn</i> .
back, n., <i>pīṭṭh</i> .	die, <i>mārnā</i> .
backwards, <i>pīcche</i> .	do, <i>kārṇā</i> .
bad, <i>bīrā</i> .	dog, <i>kūṭlā</i> .
be, become, <i>hōṇā</i> .	downwards, <i>hēṭh</i> .
bear, <i>ricch</i> .	draw (water), <i>kāḍḍhṇā</i> .
beat, <i>mārnā, bāhṇā</i> .	drink, <i>pīnā</i> ; give to —, <i>pīḷāṇā</i> .
beautiful, <i>bāṇkā</i> .	ear, <i>kānn</i> .
bed, <i>manjā</i> .	eat, <i>khāṇā</i> ; cause to —, <i>khāḷāṇā</i> .
before, <i>āgge</i> .	egg, <i>bāṭṭī</i> .
behind, <i>pīcche</i> .	eight, <i>āṭṭh</i> .
below, <i>hēṭh</i> .	eighteen, <i>ṭhārā</i> .
beside, <i>gē</i> .	eighty, <i>āssī</i> .
big, <i>bāḍḍā</i> ; so —, <i>ēḷḷā</i> , so — (correl.), <i>tēḍḍā</i> ; how —, <i>kēḍḍā</i> ; as — (rel.), <i>jēḷḷā</i> .	elephant, <i>hāthī</i> .
bitch, <i>kūṭṭī</i> .	eleven, <i>gārā</i> .
body, <i>dhār</i> .	eye, <i>hākkhī</i> .
book, <i>pōthī</i> .	face, <i>mūh</i> .
boy, <i>māṇḍū</i> .	fall, <i>rārṇā, paṇḍā</i> .
bread, <i>rōṭṭī</i> .	far, <i>dūr</i> .
bring, <i>lāṇā</i> .	father, <i>bāḍhā</i> .
brother, <i>bhāī</i> .	field, <i>ḍōcī</i> .
buffalo, <i>mhaīs</i> .	fifteen, <i>pāṇḍrā</i> .
bull, <i>bāḷḍ</i> .	fight, <i>lārnā</i> .
buttermilk, <i>chāh</i> .	first, <i>paṭhlā</i> .
call, <i>bōḷṇā</i> .	fish, <i>māccchī</i> .
camel, <i>īṭ</i> .	five, <i>pāṇj</i> .
cat, <i>bīllā</i> , fem. <i>bīllī</i> .	foot, <i>pair</i> .
cock, <i>kākkāṇ</i> .	forty, <i>cālī</i> .
cold, <i>ṭhāṇḍā</i> .	forwards, <i>āgge</i> .
	four, <i>cār</i> ; fourth, <i>cauthā</i> .
	fourteen, <i>caudā</i> .

from, <i>te</i> .	learn, <i>sīkhṇā</i> .
front, in, <i>āgge</i> .	leopard, <i>bāhg</i> , <i>mīrg</i> .
fruit, <i>phāl</i> .	lie, <i>saunā</i> , <i>paṇṇā</i> .
ghi, <i>ghī</i> .	little, <i>chōtā</i> ; a —, <i>thōrā</i> .
girl, <i>mānnī</i> .	load, <i>bāghkā</i> .
give, <i>dēnā</i> .	look, <i>dēkhṇā</i> .
go, <i>jānā</i> .	maize, <i>chāllī</i> .
goat, <i>bākrā</i> , fem. <i>bākrī</i> .	make, <i>bāṇṇā</i> .
good, <i>khārā</i> .	man, <i>māhṇī</i> .
graze, tr., <i>cārnā</i> , <i>cūgāṇā</i> ; int., <i>cūgṇā</i> .	mare, <i>qhōrī</i> .
hair, <i>kēs</i> .	marry, <i>bīāh kārnā</i> .
hand, <i>hātth</i> .	meat, <i>māsh</i> .
he, <i>sē</i> .	meet, <i>mīllṇā</i> .
head, <i>sīr</i> .	milk, <i>duddh</i> .
hear, <i>sīṇṇā</i> .	moon, <i>cānd</i> .
hen, <i>kākkṛī</i> .	mother, <i>āmmā</i> .
hence, <i>itthe te</i> .	mountain, <i>pārbāt</i> .
here, <i>itthe</i> .	much, so, <i>itṇā</i> ; so — (correl.), <i>tītṇā</i> ; how — ? <i>kītṇā</i> ; as — (rel.), <i>jītṇā</i> .
high, <i>uccā</i> .	Muhammadan, <i>mīśālmān</i> .
hill, <i>pārbāt</i> .	my, <i>mērā</i> .
horse, <i>ghōṛā</i> .	name, <i>naṭ</i> .
hot, <i>gārm</i> , <i>tāttā</i> .	near, <i>nēre</i> .
house, <i>ghār</i> .	night, <i>rāl</i> .
hundred, <i>sau</i> .	nine, <i>nan</i> .
husband, <i>ghārēwāṇa</i> .	nineteen, <i>ānnī</i> .
I, <i>haū</i> .	ninety, <i>nābbē</i> .
ignorant, <i>āhmāk</i> .	no, <i>nēh</i> , <i>nēhī</i> .
in, <i>wīcc</i> .	nose, <i>nākk</i> .
inside, <i>wīcc</i> .	not, <i>nēh</i> , <i>nēhī</i> .
iron, <i>lōhā</i> .	nothing, <i>kūccch nēh</i> .
jackal, <i>gīdāṛī</i> .	now, <i>hāṇ</i> .
jungle, <i>bāṇ</i> .	of, <i>dā</i> .
kind, of this, <i>ērḥā</i> ; of that —, <i>tērḥā</i> ; of what — ? <i>kērḥā</i> ; of which — (rel.), <i>tērḥā jē</i> .	oil, <i>tēl</i> .
kite, <i>īl</i> .	on, <i>pār</i> .
know, <i>jāṇṇā</i> .	one, <i>ikk</i> .
lazy, <i>ghair</i> .	our, <i>āsā dā</i> , <i>māhārā</i> .
	own, adj., <i>āṇṇā</i> .

pen, <i>kālam</i> .	stomach, <i>pēṭ</i> .
pig, <i>sūr</i> .	storm, <i>ānnhī</i> , <i>ānhērī</i> .
place, v., <i>rākkhna</i> .	stream, <i>khādḍ</i> .
plain, <i>pāldhār</i> .	sun, <i>sūrāj</i> , sunshine, <i>dhupp</i> .
plough, <i>hāl jorṇā</i> .	sweet, <i>nīṭṭhā</i> .
quickly, <i>chōrā</i> .	swift, <i>calāk</i> .
rain, <i>bārkhā</i> .	take, <i>lanā</i> , take away, <i>leī janā</i> .
read, <i>pārhnā</i> .	ten, <i>dās</i> .
recognize, <i>pāchanṇā</i> .	than, <i>le</i> .
remain, <i>raihṇā</i> .	then, <i>tāhn</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>daurnā</i> ; — away, <i>nāṭhī</i>	they, <i>sē</i> .
<i>janā</i> .	thief, <i>cōr</i> .
saddle, <i>kāṭṭhī</i> .	thirst, <i>tīh</i> .
say, <i>bōḷnā</i> , <i>gālānā</i> .	thirteen, <i>tērā</i> .
see, <i>dēkhṇā</i> .	this, <i>ēh</i> .
seed, <i>bīṇ</i> .	thou, <i>tū</i> .
seven, <i>sātt</i> .	three, <i>tinn</i> ; third, <i>tījā</i> .
seventeen, <i>sātttrā</i> .	thy, <i>tērā</i> .
seventy, <i>sāttār</i> .	tie, <i>bānnhṇā</i> .
sharp, <i>paṇā</i> .	to, <i>nū</i> .
she, <i>sē</i> .	to-day, <i>āj</i> .
sheep, <i>bhēḷ</i> .	to-morrow, <i>kāll</i> ; day after —,
shepherd, <i>bāḷāḷ</i> .	<i>pārsū</i> ; fourth day, <i>caulh</i> .
shopkeeper, <i>dākkāndār</i> .	tongue, <i>jībḥ</i> .
sister, older than person spoken	tooth, <i>dānd</i> .
of, <i>bēbbē</i> , younger than do.,	town, <i>nāggār</i> .
<i>baḥn</i> .	tree, <i>dāl</i> .
sit, <i>baṭhṇā</i> .	twelve, <i>bārā</i> .
six, <i>chē</i> .	twenty, <i>bīh</i> .
sixteen, <i>sōlā</i> .	two, <i>dō</i> , two-and-a-half, <i>dhāzī</i> ;
sixty, <i>sāṭṭh</i> .	second, <i>dājā</i> .
sleep, <i>saunā</i> .	ugly, <i>bārā</i> .
something, <i>kāccḥ</i> .	uncle, <i>cāccā</i> .
son, <i>pātt</i> , <i>bhāṇ</i> .	under, <i>hēth</i> .
sow, <i>bānā</i> .	upon, <i>pār</i> .
speak, <i>gālānā</i> , <i>bōḷnā</i> .	upwards, <i>āppre</i> .
stand, <i>khōṇā</i> .	very, <i>bauht</i> .
star, <i>tārā</i> .	village, <i>gaṇ</i> .

walk, *pātāhṇā aunā* or *jāṇā*,

cālṇā.

was, *thā*.

water, *pāṇī*.

way, *bāt*.

we, *āsē*.

well, adv., *khārā*.

well, n., *khūā*.

what, *kyā*.

wheat, *kāṇāḱ*.

when, *kāhṇ*; (rel.), *tāhṇ je*.

where? *kītī*; (rel.), *jītthī*.

white, *sūfēd*.

who? *kān*; (rel.), *jō*.

why? *kaī*.

wife, *jūāṇās*.

wind, *paunī*.

wise, *āklāwāḷa*.

with (along with), *kāne*;

instru., *kāne*.

wolf, *bhāgēār*.

woman, *jūāṇās*.

write, *likkhṇā*.

yesterday, *kāll*; day before —

pārsū, fourth day back,

cauth.

you, *tūsē*; your, *tūsā dā*.

WESTERN BILASPURI

NOUNS

Nom. Acc.	<i>ghōṛ-ā.</i>	<i>-e.</i>
Gen.	<i>-e dā.</i>	<i>-ēā dā.</i>
Dat., Acc.	<i>-e nō.</i>	<i>-ēā nō.</i>
Abl.	<i>-e tē.</i>	<i>-ēā tē.</i>
Agent	<i>-ē.</i>	<i>-ēā.</i>
Nom., Acc.	<i>ghār-, house.</i>	<i>ghār-.</i>
Gen.	<i>-e dā.</i>	<i>-ā dā.</i>
Agent	<i>-ē, -ē nē.</i>	<i>-ē.</i>
Nom., Acc.	<i>hāth-ī, elephant.</i>	<i>-ī.</i>
Gen.	<i>-īē dā.</i>	<i>-īā dā.</i>
Agent	<i>-īē, -īē ne.</i>	<i>-īē, -īā ne.</i>
Nom., Acc.	<i>mānnī, girl.</i>	<i>-īā.</i>
Gen., etc.	<i>-īā dā, nō, etc.</i>	<i>-īā dā, nō. etc.</i>
Agent	<i>-īē or īē ne.</i>	<i>-īā ne.</i>
Nom., Acc.	<i>bham-, sister.</i>	<i>bham-ā.</i>
Gen., etc.	<i>-ā dā, nō.</i>	<i>-ā dā, nō.</i>
Agent	<i>-ā ne.</i>	<i>-ā ne.</i>

PRONOUNS

Nom., Acc.	<i>haū, māī, I.</i>	<i>āsī.</i>
Gen.	<i>māā.</i>	<i>sāhṛā.</i>
Dat., Acc.	<i>mainū.</i>	<i>āsā nū.</i>
Abl.	<i>mētte.</i>	<i>sātte.</i>
Agent	<i>māī.</i>	<i>āsī.</i>
Nom., Acc.	<i>tū, thou.</i>	<i>tūsī.</i>
Gen.	<i>tērā.</i>	<i>thūārā, tūhārā.</i>
Dat., Acc.	<i>tainū.</i>	<i>thūānū.</i>
Abl.	<i>tēlle.</i>	<i>thūātte.</i>
Agent	<i>taī.</i>	<i>tūsī.</i>
Nom., Acc.	<i>ēh, this.</i>	<i>ēh.</i>
Gen.	<i>īh dā, ʼs dā.</i>	<i>īhnā dā.</i>
Dat., Acc.	<i>īh nō.</i>	<i>īhnā nō.</i>
Agent	<i>īhn,</i>	<i>īhnī,</i>

kaun, who ?

Gen. *kīh dā*.

Agent, *kīhn*.

kyā, what ? Gen. *kāh dā*.

kūcch, something, anything.

PRONOMINAL ADJECTIVES

ēhā, of this kind ; *tēhā*, of that kind ; *kēhā*, of what kind ? *jēhā*, of which kind (rel.).

itnā, so much or many ; *ūtnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

ADJECTIVES

The rules for agreement are the same as for the main Bīlāspūr dialect.

Comparison, as in Bīlāspūr :—

cāngā, good , *es te cāngā*, better than this.

sābb te cāngā (or *ābbāl*), better than all (first from all), best.

ADVERBS

Time

hānī, now.

kād, when ?

tād, then.

jād, when (rel.).

Place

itthe, here.

kītthe, where ?

ūtthe, there.

jītthe, where (rel.).

Others

kūsno, *kāh no*, why ?

chōr, quickly.

PREPOSITIONS

dā, of.

te, from, than.

nō, *nū*, to.

VERBS

Verb Substantive

Pres. *hai* all through, unchanged.

Past sing. masc. *thā*, fem. *thī* ; plur. masc. *thē*, fem. *thīā*.

d̥iggṇā, fall

Imperat. *d̥igg* *d̥iggo*.

Fut. *d̥iggāṇṇr-ā*, fem. -ī; plur. masc. -ē, fem. -īā; also *d̥iggāṇṇg*, unchanged.

Pres. ind. and past cond. *d̥iggdā*.

Imperf. *d̥iggdā thā*, etc., fem. *d̥iggdī thī*; plur. masc. *d̥iggde the*, fem. *d̥iggdīā thīā*.

Stat. part. *d̥iggūdā*, fallen.

Past, *d̥iggeā*, fem. *d̥iggī*; plur. masc. *d̥igge*, fem. *d̥iggīā*.

hōṇā, be, become

Fut. *hūṇghṛā*.

Past, *hōēā*.

Pres. ind. and past cond. *hūṇdī*.

aunā, come

Fut. *aunghṛā*.

Past, *āyā*.

Stat. part. *āūdā*, in the state of having come.

jāṇā, go

Fut. *jānghṛā*.

Past, *gēā*.

Stat. part. *gāūdā*, gone.

baithna, sit

Past, *baithā*.

Stat. part. *baithūdā*.

kāttṇā, beat

Past, *kāttēā*.

khānā, eat

Past, *khādhā*.

dēṇā, give

Fut. *dēnghṛā*.

Past, *dittā*.

laiṇā, take

Fut. *laiṇghṛā*.

Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *auṅghṛā*, I shall come ; *jāṅghṛā*, I shall go ; *dēṅghṛā*, I shall give, etc.

Ability is expressed in the same way as in Bīlāspūr. The sentences given for Bīlāspūri are used also in Western Bīlāspūr. The tautological use of *thōrā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cahīnde*, fem. *cāhīndīñī*) is used like the Panjabi *cāhīlā*. It corresponds to the Hindi *cāhiye*.

NUMERALS

The numerals are as in Bīlāspūr except

13 *tēhrā*.

20 *bīh*.

VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted :—

advisable, necessary, it is,	dwelt, <i>bāsṇā</i> .
<i>cāhīndā</i> .	herder of buffaloes, <i>māhī</i> .
boy, <i>chōhrū</i> .	look for, be obtained, <i>lājjhṇā</i> .
buffalo, <i>mhaars</i> .	shepherd, <i>gūāl</i> .
cow, <i>gā</i> .	woman, wife, <i>tīmī</i> .

NORTHERN BILASPURI

NOUNS

Nom., Acc. <i>ghōṛ-ā</i> .	-e.
Gen. -e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc. -e <i>jō</i> .	-e <i>jō</i> .
Abl. -e <i>te</i> .	-e <i>te</i> .
Agent -ē.	-ē.
Nom., Acc. <i>ādm-ī</i> , man.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
etc.	etc.
Agent -īē,	-īē.

Nom., Acc.	<i>ghār</i> , house.	<i>ghār</i> .
Gen.	<i>ghārā rā</i> .	<i>ghārā rā</i> .
<i>Feminine.</i>		
Nom., Acc.	<i>mānn-ī</i> , girl.	<i>-ī</i> .
Gen.	<i>-īā rā</i> .	<i>-īā rā</i> .
Agent	<i>-īē</i> .	<i>-īē</i> .

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat., Acc.	<i>mñjō</i> .	<i>āsā jō</i> .
Abl.	<i>mātte</i> .	<i>āsā te</i> .
Agent	<i>maī</i> .	<i>āsā</i> .
Nom., Acc.	<i>tā</i> .	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā rā</i> .
Dat., Acc.	<i>tñjō</i> .	<i>tūsā jō</i> .
Abl.	<i>tātte</i> .	<i>tūsā te</i> .
Agent	<i>taī</i> .	<i>tūsā</i> .

ēh, this, has Gen. *īs rā*. Agent, *īhnī*.
kyā is what?

ADVERBS

Nearly the same as Western Bilāspuri.
dōttā, is to-morrow.

VERBS

Verb Substantive

Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.
 Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

kārṇā, do

Fut. *kārāṅghā*, fem. *kārāṅghī*; plur. *kārāṅghē*, fem. *kārāṅghī*; also *kārāṅg* (indeclinable).

Pres. ind. *kārāī hā*, fem. *kārāī hī*; plur. *kārāī hē*, fem. *kārāī hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kittē*, fem. *kittī* (agreeing with object).

Stat. part. *kittīrā*, fem. *kittīrī*; plur. *kittīre*, fem. *kittīrī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

dēnā, give

Fut. *dēnghā* or *dēng*.

jānā, go

Fut. *jānghā* or *jāng*,

Pres. ind. *jāā hā*.

Past, *gēā*.

Stat. part. *gēīrā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

hōṇā, be, become

Past, *hūā*, *hūā hū*, *hūā thā*.

aunā, come

Stat. part. *āīrā*.

baiṭhnā, sit

Stat. part. *baiṭhīrā*.

Other verbs are *dēkhnā*, see; past, *dēkhēā*.

bāhnā, strike; past, *bāhēā*. This is used always with some feminine word for blow understood, as *ūs jō bāhī*, struck him (sc. a blow).

lēī jāṇā, take away; like *jānā*, go.

lī auṇā, bring; like *aunā*, come.

NUMERALS

The numerals are the same as in the Western Bīlāspūr dialect.

VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bīlāspūr.

SOUTHERN BILASPURI

NOUNS

Nom., Acc.	<i>ghōṛ-ā.</i>	-e.
Gen.	-e <i>rā.</i>	-ēā <i>rā.</i>
Dat., Acc.	-e <i>jō.</i>	-ēā <i>jō.</i>
Abl.	-e <i>te.</i>	-ēā <i>te.</i>
Agent	-ē.	-ē.

Nom., Acc.	<i>ghār-</i>	<i>ghār-</i>
Gen.	-o <i>rā.</i>	-ā <i>rā.</i>
	etc.	etc.
Agent	-ē or -e <i>ne.</i>	-ē.

Nom., Acc.	<i>hāth-ī,</i> elephant.	-ī.
Gen.	-īe <i>rā.</i>	-īā <i>rā.</i>
Agent	-īē, -īe <i>ne.</i>	-īē.

Feminine.

Nom., Acc. *mānn-ī,* daughter, has Gen. -īā *rā.* Agent -īā.

Nom., Acc.	<i>bhaṃ-</i>	<i>bhaṃ-ā.</i>
Gen.	-ā <i>rā.</i>	-ā <i>rā.</i>
Agent	-ā.	-ā.

PRONOUNS

Nom., Acc.	<i>haū.</i>	āsē.
Gen.	<i>mērā.</i>	āsā <i>rā.</i>
Dat., Acc.	<i>mīnjō.</i>	āsā <i>jō.</i>
Abl.	<i>mētte.</i>	āsā <i>te.</i>
Agent	<i>maī.</i>	āsē.

Nom., Acc.	<i>tū,</i> thou.	tūsē.
Gen.	<i>tērā.</i>	tūsā <i>rā.</i>
Dat., Acc.	<i>tījō.</i>	tūsā <i>jō.</i>
Abl.	<i>tētte.</i>	tūsā <i>te.</i>
Agent	<i>taī.</i>	tūsā.

Nom., Acc.	<i>ēh,</i> this.	ēh.
Gen.	īs <i>rā.</i>	īhnā <i>rā.</i>
Dat., Acc.	īs <i>jō.</i>	īhnā <i>jō.</i>
Abl.	īs <i>te.</i>	īhnā <i>te.</i>
Agent	īhnī.	īhne.

Nom., Acc. *kūṇ*, who.

Gen. *kīs rā*.

Agent *kīhnī*.

kyā is what?

kūcch, anything, something.

PRONOMINAL ADJECTIVES

ērḥā, of this kind: and so *tērḥā*, *kērḥā*, *jērḥā*.

ītnā, so much or many; *tītnā*, so much or many (correl.); *kītnī*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *ṇ* as in Standard dialect.

ADJECTIVES

The rules are as in the Standard dialect.

Comparison.—*ācchā*, good; *īs te ācchā*, better than this; *sābbhī te ācchī*, best of all.

ADVERBS

Time

hūn, now.

kāl, to-morrow or yesterday.

tā, then.

pārsā, day after to-morrow

kāḍī, when?

or day before yesterday.

tā jē, when (rel.).

cauth, on fourth day for-

āj, to-day.

wards or backwards.

Others

kaū, why?

chōṛ, quickly.

PREPOSITIONS

rā, of.

gē, beside, *mēre gē*, beside me.

jō, to.

nāl, along with: *mēre nāl*,

te, from.

with me.

VERBS

Verb Substantive

As in Standard dialect, *hā*, *hī*, *hē*, *hīā*.

„

„

thā, *thī*, *thē*, *thīā*.

ḍīgṇā, fall

Almost as in Standard dialect.

Imperat. *ḍigg*

ḍiggo.

Fut. *ḍiggg-ā*, -ā -ā, -ē -ē -ē; fem. -ī -ī -ī, -īā -īā -īā.

This triple *g* in the future results from the adding of the ending -*gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍiggā*, etc.

Pres. ind. *ḍiggā hā*, etc. .

Imperf. *ḍiggā thā*.

Past cond. *ḍiggdā*.

Past, *ḍiggēā*; pres. perf. *ḍiggēā hā*; plup. *ḍiggēā thā*.

Stat. part. *ḍiggārā*.

hōṇā, be, become

Fut. *hōṇgā*.

Past, *hōā*.

āḥṇā, come (cf. West Panjabi *āwāṇā*).

Fut. *āḥṇgā*.

Past cond. *āḥṇdā*.

Past, *āyā*.

jāṇā, go

Fut. *jāṇgā*.

Past, *gēā*.

baiṭhā, sit

Past, *baiṭhēā*.

Stat. part. *baiṭhārā*.

lēnā, take

Fut. *lēṇgā*.

Past, *lēā*.

kāṛnā, do

Past, *kittā* (not *kittā*)

khānā, eat; *pīnā*, drink; *ḍēṇā*, give; *gālānā*, speak; *bōḷnā*, speak; *lēuṇā*, bring; *lē jāṇā*, take away; *raiṇnā*, remain; *māṛnā*, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *i* and *n* respectively before the ending.

NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāṣ*.

Ability is expressed as in the Standard dialect. See the sentences there.

VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted :—

boy, *chōkrū*.

shepherd, *bākrāṭ*.

buffalo, *mhaṣ*.

sister, *bōbbo*.

goat, *bākkṛā*.

The word *bākrāṭ* for the more ordinary *bākrāl*, etc., reminds us that in Bīlāspūr and the South of Sūkēt, the introduction of *ṛ* or *w* before *ā* is common. Thus we have *gālṛāb* for *gālāb*, rose; *āṭṛwā* for *āṭrā*, descent; *cāṛhṛwā* for *cārhā*, ascent; *āṭhṛyā* for *āthāyā*, lifted.

DAMI

The dialect of North-East Bīlāspūr is practically identical with the Standard dialect of Māṇḍī and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bīlāspūr and is almost the same as the dialect of South Bīlāspūr. The resemblances and differences are indicated below.

NOUNS

The same as Southern Bīlāspūr.

PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. *āṣē*.

Gen. *mhāṇā*.

Dat. and Abl. *āsā jō* and *tē*.

2nd pers. same except—

Nom., Acc. <i>tū.</i>	Plur. <i>tusē.</i>
Gen. <i>tū.</i>	<i>tusā rā.</i>
Dat., Acc. <i>tū.</i>	<i>tusā jō.</i>
Abl. <i>tūtṭṭ.</i>	<i>tusā tṭ.</i>
Agent	<i>tussē.</i>

3rd pers. pron. the same ; inter. and rel. pron. the same.

PRONOMINAL ADJECTIVES

Kind:—*ēṛhā*, of this kind, etc, the same.

Amount:—cerebral *n* ; *ṛtnā*, so much or many ; *tṛtnā*, so much or many (correl.) ; *kṛtnā*, how much or many ? *jṛtnā*, as much or many (rel.).

kīccch, something, anything.

ADVERBS

Time

ēbbū, now.

kāḍū, when ?

tā, then.

tā je, when (rel.).

Place

The same.

VERBS

Verb Substantive

Pres. *hā*, fem. *hī* ; plur. *hē*, fem. *hīā*.

rāṛhā, fall

Fut. *rāṛh-gā*, fem. *-gē* ; plur. masc., *-gē*, fem. *-gūā*.

Pres. ind. *rāṛhū hā*, fem. *rāṛhū hī* ; plur. masc. *rāṛhū hē*, fem. *rāṛhū hīā*.

Imperf. *rāṛhū thā*.

Stat. part. *rāṛhūrā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

rāṛhā kāṛū hā, fem. *rāṛhā kāṛū hī*, etc.

So also *khāyā kāṛū hā*, I eat.

hōṇā, be, become (the same)

auṇā, come

Fut. *auṇgā* or *auṇghā*.

Stat. part. *āūrā*.

jānā, go

Fut. *jāngḥā*.

Stat. part. *jāūrā*.

Past cond. *jāhāṇdā*.

The verbs *kūṭṭnā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēnā*, give; *gālāṇā*, speak; *bōlāṇā*, speak; *kārṇā*, do, are conjugated as in Southern Bilāspūrī.

NUMERALS

The numerals are the same except 9, *nan*.

Ability.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found :—

mēre bolle ēh kām nāh hāṇdā, I cannot do this work.

mēre bolle nāh līkhī hāṇdā, I cannot write.

mēre nāh jāhāṇdā, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pūt*, son; *dhīū*, daughter.

HANDURI (EAST NALAGARH)

NOUNS

Sing., Nom., Acc. *ghōṛ-ā*, horse.

Gen. *-e rā*.

Dat., Acc. *-e jō*.

Abl. *-e te*.

Agent *-ē*.

Plur. the same.

Sing., Nom., Acc.	<i>bāld</i> , ox.
Gen.	<i>bāldā rā</i> .
Dat., Acc.	<i>bāldā jō</i> .
Abl.	<i>bāldā te</i> .
Agent	<i>bāldē</i> .

Plur. the same.

SINGULAR	PLURAL
Nom., Acc. <i>mānn-ī</i> , girl.	Nom., Acc. <i>mānn-īā</i> .
Gen. <i>-īā rā</i> , etc.	Gen. <i>-īā rā</i> .
Agent <i>-īē</i> .	Agent <i>-īē</i> .
Nom., Acc. <i>baīhṇ-</i> , sister.	Nom., Acc. <i>baīhṇ-ā</i> .
Gen. <i>-ā rā</i> .	Gen. <i>-ā rā</i> .
Agent <i>-ā</i> .	Agent <i>-ā</i> .

PRONOUNS

Nom., Acc. <i>haū</i> , I.	<i>āsse</i> .
Gen. <i>mērā</i> .	<i>mhārā</i> .
Dat. <i>mānjō</i> .	<i>āssā jō</i> .
Abl. <i>mētte</i> .	<i>āssā te</i> .
Agent <i>maī</i> .	<i>āssē</i> .
• Nom., Acc. <i>tī</i> .	<i>tīsse</i> .
Gen. <i>tērā</i> .	<i>tīssā rā</i> .
Dat. <i>tījō</i> .	<i>tīssā jō</i> .
Abl. <i>tī tē</i> .	<i>tīssā te</i> .
Agent <i>taī</i> .	<i>tīssē</i> .

In that part of East Nālāgarh which lies to the east of the mountain range the following difference is found in the above two pronouns :—

<i>mā khe</i> , to me.	<i>mā te</i> , from me.
<i>tā khe</i> , to thee.	<i>tā te</i> , from thee.
Nom., Acc. <i>ēh</i> , this.	<i>ēh</i> .
Gen. <i>ēs rā</i> .	<i>īhnā rā</i> .
etc.	etc.
Agent <i>inī</i> .	<i>ihne</i> .

Fem. sing. : Gen. *ēssā rā*, etc. Agent, *ēssē*.

sē, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like *ēh*, this.

kyā, what ?

kūcch, something, anything.

PRONOMINAL ADJECTIVES

ēhrā, of this kind ; *tēhrā*, of that kind ; *kēhrā*, of what kind ? *jēhrā*, of which kind (rel.).

ttnā, so much or many ; *tīttnā*, so much or many (correl.) ; *kīttnā*, how much or many ? *jīttnā*, as much or many (rel.).

ADJECTIVES

Comparison.—*ācchā*, good ; *ēt tē ācchā*, better than this ; *sāb tē ācchā*, better than all, best.

ADVERBS

Time

ēbbū, now.

kāl, to-morrow, yesterday.

tēbbe, then.

pīrsū, day after to-morrow,

kāḍī, when ?

day before yesterday.

jēbbe, when (rel.).

cauthe, fourth day forward

ājī, to-day.

or backward.

Place

ēthī, here.

jēthī, where (rel.).

tēthī, there.

āndhe, downwards.

kēttī, where ?

ūbhe, upwards.

also *chōṛ*, quickly.

PREPOSITIONS

gē, beside ; *munj gē*, beside *jō*, to.

me ; (beyond the Range *sātthe*, along with ; *mēre mā kāē* is used). *sātthe*, with me.

rā, of.

te, from.

VERBS

Verb Substantive

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*hai* and *hai* are also found).

Past, *thā*, fem. *thī* ; plur. *thē*, fem. *thī*.

karna, do

Imperat.	<i>kār.</i>	<i>kāro.</i>
Fut.	<i>kārṅgā.</i>	<i>kārṅge.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
Pres. cond.	<i>kārū.</i>	<i>kārū.</i>
	<i>kārō.</i>	<i>kārō.</i>
	<i>kārō.</i>	<i>kārō.</i>

Pres. ind. *kārū hē*, *kāro hai*, *kāro hē*, *kārū hē*, *kāro hē*,
kāro hē.

Imperf. *kārū thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārū the*
(fem. *thī*), *kāro the*, *kāro the.*

Past, *kittā.*

Conj. part. *kārīke*, having done.

kārna shows the future for a verb with root ending in a consonant. If it ends in a vowel (see *jāṇā*) *n* is inserted in 2 and 3 sing. and plur.

jānā, go

Fut. *jāṅga*, *jāṅgā*, *jāṅga*, *jāṅge*, *jāṅge*, *jāṅge* (fem. *-gī*).

Past, *gā*, fem. *gī*; plur. *gē*, fem. *gī*.

Stat. part. *jāūrā*, in the state of having gone.

Conj. part. *jāīke*.

auna, come

Stat. part. *āūrā*.

Conj. part. *āīke*.

hōnā, be, become

Fut. *hāṅgā*.

Past, *hūā*.

khāṇā, eat

Past, *khādhā*.

Stat. part. *khāūrā*.

pīṇā, drink

Past, *pittā*.

Stat. part. *pīūrā*.

līaunā, bring; *lēijānā*, take away, are like *aunā* and *jānā* respectively.

Ability :—

mā te (mētte) nēhī pāṛhdā ēh kītāb, I cannot read this book.

mā te (mētte) nēhī pāṛhdā, I cannot read.
pāṛhdā is used as an organic pass. part.

NUMERALS

The numerals are as in the Standard dialect.

VOCABULARY

As in Dāmī.

THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(*Note.*—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jāttis by caste and give the following account of their origin :—On one occasion a famous Sāyyīd, called Phāttū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrat district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyīd, and they slighted the request of the strange Sāyyīd. He accordingly cursed them in these words :—

wājjañ wāje dhain dārwāze gae Sainthāl sāne Khāwāze
(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyīd. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyīds who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi *Kālāndār*) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *ḷ*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsri* and *-āllū* are also used.

-īp is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated:—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīpnā</i> .
<i>khiccnā</i> , pull.	<i>khīcīpnā</i> .
<i>ūrā</i> , hither.	<i>ūrīpā</i> .
<i>mājgh</i> , buffalo.	<i>mājhīp</i> .
<i>jhāllā</i> , mad.	<i>jhālīpā</i> .
<i>āje</i> , yet.	<i>ājīpe</i> .
<i>mārīā</i> , weak (women).	<i>mārīpā</i> .
<i>bāhā</i> , door.	<i>bāhīpā</i> .

sārīā Kālāndārīnī khīccāngīā, all the Qalandar women will pull, becomes *sārīpā Fākriā khīcīpāngīā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsri* is used, thus, *gānēsri*, sugarcane, from *gānnā*; *pāgēsri*, turban, from *pāgg*; *vālēsri*, hair, from *vāl*; *āgēsri*, fire, from *āgg*.

-āllū is added in some of the numerals, as *pānjāllū*,

five; *sittāllū*, seven; *āṭhāllū*, eight; *nūāllū* or *nāwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pājār*, father; *mājār*, mother; *bilādār*, brother; *shāgī*, dog; *khārkī*, ass, *shīr*, milk; *gādlām*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening, *gūshān*, hungry, *aishā*, he, she, they, these; *oshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat, *tīs*, drink; *gār*, take; *kān*, do; *dād*, see, look.

fūkrā, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bilādār*, brother, we make *bilādārni*, sister; from the Arabic plural *fūkrā* (Ar. *fūqāra*), used as a singular, is made the feminine *fūkrī*.

hītā, sit, with a pres. part. means to be doing at the moment, *cishdā hītā e*, he is at the moment drinking.

The pronouns *māshā*, I, *tāshā*, thou, you; *aishā*, he, she, they; *oshā*, he, she, they (remote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nā*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

kālīp māshā Fūkrā dī dēṭhī rāmēā sā, oshā de
kālī māī Kālāndārā de pīṇd gēā sā, ōhā de
 yesterday I K. of village went was, them of

lāstār, shāgē, dādāle dāde sān Othīne ikīp wādāpā
bāndār, kūtē, ghōṛe dītthe sān. Otthe ikk wādā
 monkeys, dogs, horses seen were. There one big

lāstār sī, oshā dī sissī rīhān hāc rāmī sī. Māshā
bāndār sī, ōh dā sār khārāb hō gēā sī. Māī
 monkey was, him of head bad become gone was. By-me

pūchīpēā “*aishā nā kashā nūkhārēā*”? *Ōshā*
pūcchēā “*ēs nā kīs mārēā*”? *Ōhnā*
 was-asked “this to by-whom was-beaten”? By-them

ākhīpēā “*kashā na nūkhārēā, ēshā nū tīmāshā*
ākheā “*kīse nēhī mārēā, ēs nā tīmāshā*
 was-said “by-anyone not was-beaten, this to fun for-

dīdāune gīr rāme sā, ikīp shāge wādhīpēā
wīkhān lai gae sā, ikkī kūtte wāddhēā
 causing-to-see taking gone were, one dog-by was-bitten

hītke.” Ikīp Fūkre māshā nāl hīkait
baihke (paike).” Ikki Kālāndār mēre nāl gāll
 having-attacked.” One K.-by . me with matter

kānī:— “Māshā dī Fūkrī rihān hāc
kītī:— “mērī Kālāndār nī moī-hoī hō
 was-made:— “Me of wife dead becoming
rāmī e.” Dūjīpe ākhīpēā “hōr Fūkrī
geī e.” Dūjje ākhēā “hōr Kālāndār nī
 gone is.” Second-by was-said “another wife

lābhīpēgā.” Cūmā pānjāllū Fūkre mūntā
lābbhēgā.” Cār pānj Kālāndār rōṭī
 he-will-find.” Four five K. loaves

khārdde sūn, tē ārbā cīshde sūn, pījār, mājār,
khānde sūn, te pānī pīnde sūn, peō, mā,
 eating were, & water drinking were, father, mother.

dūmā tētke, trāmā tēngnā, sārīpe gādām dū
dō pūttār, trai dhīā, sārē kākā dī
 two sons, three daughters, all wheat of

gāc khārdde hīte sūn.

rōṭī khānde baiṭhe (pae) sūn.

food eating seated were (i.e. were at the moment eating).

VOCABULARY

PEOPLE

pŷjār, father; Persian, *pīdār*.
mājār, mother; Pers. *mādār*.
bilādār, brother, Pers. *bīrādār*.
bilādārni, sister.
bāc, son; Hindi, *bacca*.
tēṭkā, son.
ṭēṇṇā, son.
kōckī, daughter.
tēṭhī, daughter.
ṭēṇṇī, daughter.
chōbīā, boy, Hin. *chōkrā*;
 Lahndī, *chōhrā*.
chōbrī, girl.
ṭhōkhṛā, old man.
hūdā, f. *hūdī*; Jut, farmer.
sittā, ordinary word for non-
 Qalandar, but not used of
 low-caste man.
sittī, f. of above, often used for
 wife in speaking to or of
 non-Qalandar.
lākāndār, Qalandar, f. the
 same.
fākrā, poor man, Qalandar;
 Urdu, *fāqīr* (Arabic, plur.
fāqīrā); f. *fākrī*.
rīphā, Cūhrā.
bādīpīā, serpent charmer, Sā-
 sī *bādīā*.
gaīm, thief.

ANIMALS

gābbā, bull, etc.
gābbī, cow.
fāisāl-ā, f. -ī, buffalo.

pādā-ā, f. -ī, buffalo (used in
 Jaipur).
mājhīp, female buffalo (from
 Panj. *mājgh*).
dādā-ā, f. -ī, horse.
shāg-ā, f. -ī, dog; Pers. *sāg*.
gūlūr-ā, f. -ī, puppy.
khārki, ass; Pers. *khūr*.
lāstār, f. *lāstrī*, monkey.
khriech, bear; from Panj.
riech.
bājn-ā, f. -ī, goat.
lāmkan-ā, f. -ī, hare, rabbit
 (Panj. *lāmnā*, long; *kānn*,
 ear).

FOOD

lāhm, m., meat.
ārbā, m., water, Pers. *āb*.
mānt, f., bread, a loaf; plur.
māntā.
gāc, m., food
hāntī, f., bread, a loaf.
shīr, m., milk; Pers. *shūr*.
kānd, m., sugar, *gār*.
lāsāī, f., buttermilk; Panj. *lāsī*.
shāmān, m., ghee; Arab.
shāmān, oil.
kāfl, m., rice, barley.
gādām, f., corn; Pers. *gāndām*.
ārdā, m., flour; Pers. *ārdā*.
nīmāk, m., salt; Ur. *nīmāk*.
lāl, m., wine, spirits; Panj.
lāl, red.
gānēsri, f., sugarcane; Panj.
gānnā.
gūlūrā, m., sugarcane.

MONEY, NUMERALS

yāk, one; Pers. *yāk*.
īkīp, one; from Panj. *ikk*.
dāmā, two.
trīmā, three.
cāmā, four.
pānjāllū, five.
chīmū, six.
chillū, six.
sātāllū, seven.
āthāllū, eight.
nāāllū, *nawāllū*, nine.
dāsāllū, ten.
bistā, twenty.
wāhd, f., rupee.
bāstā, m., rupee.
chill, f., rupee (gamblers' word).
thīppī, f., pice.
cīppī, f., pice.
māl, money to be recovered.

HOUSEHOLD ARTICLES

nārī, f., shoe.
pāgēsīrī, f., turban, Panj. *pāgg*.
līn, f., cloth.
shūrtā, m., shirt, Panj. *kārtā*.
āgēsīrī, f., fire; Panj. *āgg*.
tāndā, m., fire (used in Sindh).
dhūfā, m., huqqa.
sārīnā, f., huqqa.
hūfū, m., tobacco.
kāthkī, f., stick; Panj. *kāth*,
 wood.
lārgī, f., stick.
qāndā gāñā, m., stick; Panj.
qāñdā.
kāthīpī, f., saddle; from Panj.
kāthī.

OTHER COMMON NOUNS

harbār, f., thing.
dērhi, f., village.
kāthīpā, m., house; Panj.
kōthī.
hānā, m., house, tent; Pers.
hāna.
āgāllā, m., land.
kācīpār, m., mud; Ur. *kīcār*.
kārlā, m., well; Ur. *kūā*.
sīsī, f, head; *Siṣū sīsā* Hindi
sīs. [foot.
pābbā, m, foot; Panj., part of
wālēsīrī, f., hair; Panj. *wāl*.
kāo, m., grass; Panj. *kāhī*,
 reedgrass.
shāb, f., evening; Pers. *shāb*.
nārā, m., name; Panj. *nā*.
hīkārt, f., matter, word, thing;
 Ur. *hīkāyāt*, story.
yāī, f., *zāī*, f., abuse, *gālī*.
sālpām, m., salutation; from
sālām.
chōk, m., accusation in lawcourt.
pārāhāt, f., appeal.

ABSTRACT NOUNS

rās, f., justice; perhaps from
hāqq rāsī, doing justice.
bērāsī, f., injustice; *be*, priva-
 tive and above.
gūshān, hunger, thirst; Pers.
guisna, hungry.
bhūhī, f., thirst.
gaimī, f., theft.

PRONOUNS

māshā, I.
tāshā, thou, you.
ōshā, he, that, she, it, they,
 those, Pers. *ōshā*, those.

aśhā, he, she, this, it, they,
these; Pers. *ēshā*, these.

kāśhā, who? anyone.

kāśh, what?

hāmā, we.

kāśhā, something, anything,
gen. with neg.

ADJECTIVES

kālā (indecl.), good.

kālātār (indecl.), good.

siggā, good.

jautā, good, rich, etc.

nīkmā, little; Panj. *nīkkā*.

rīhān, bad, dead (indecl.).

ADVERBS

ēthīne, here; Panj. *ēttthe*.

ōthīne, there; Panj. *ōttthe*.

kāthīne, where? Panj. *kīttthe*.

bādākke wēle, to-morrow;

Panj. *wādāde wēle*.

bāśhār, very, many; Pers.

bīsyār.

āre, yes.

kāśha nā, not at all.

VERBS

khārdnā, eat; Pers. *khārdān*.

cīśhtnā, drink; Kīūthālī *cīśh*,
water.

ṭīśnā, drink; Pers. *ṭīśhna*,
thirsty.

rāmā, go.

ācnā, come.

gīrnā, take; Pers. *gīrīftān*,
root *gīr*.

gīr ācnā, bring (*lē ānā*).

gīr rāmā, take away (*lē jānā*).

kānnā, do; Pers. root *kān*, do.

dhārānā, give.

hīṭnā, sit, attack (of dog).

dīdnā, see, look; Pers. *dīd*.

ṭāggārānā, seize; Panj.

phāggārānā.

yāddnā, *yāddnā*, beat.

nākhārānā, beat.

nākkhārānā, die.

hācnā, become.

rīhān hācnā, die.

rāmā hācnā, go away; see

rāmā.

khīkkhānā, laugh.

raunā kānnā, take away.

khīāccnā, stand.

dhījījīnā, fear.

rībhrījīnā, get wet; Panj.

bhījījīnā.

bālpānā, call; from *bālānā*.

bīrkpā, rebuke, get angry with.

cauhnā, ask; Panj. *cāhnā*,
desire.

lābhīpnā, get, obtain; from
Panj. *lābbhīpnā*

chōk lāānā, bring case against.

hīkārī kānnā, tell, relate, speak.

INTERJECTION

dhārōī, *dhārpōī*, to show
astonishment.

THE SECRET WORDS OF THE QASAI (KASAI) .

The following vocabulary contains words used by those Panjabi Qāsāi who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkn-sikkhū* (from *mēknī*, goat) as opposed to *bhākkār-sikkhū* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhrās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

VOCABULARY

HUMAN BEINGS

Kāndhū, Hindu (Hindu with
k before it).

bāṭ, Jat, farmer.

bāṭnī, f., of do.

lālākā, Cūhrā (from Lāl Bēg,
the saint of the Cūhrās).

sikkhū, Qasai; cf. their word
for knife, *sikkhāṇ*. Is there
any connexion with Sikhs?
bhākkār-sikkhū, cow-killing
Qasai.

mēkn-sikkhū, sheep or goat-
killing Qasai.

garmb, *garmbā*, thief; see
garmbī.

lən, woman.

lənkrā, dissolute man (from
lən, woman; cf. Panjabi
rānī, dissolute, from *rānn*,
woman).

līlāk, literate man.

NUMERALS

ākēl, one; cf. Kashmiri *ākh*,

Urdu *ēk*, *ākēlā*, alone.

gaur, two; cf. Urdu *jōrā*, pair.

tālā, three; Arabic *ṣālās*, pro-
nounced *tālāta*, *tlētī*, etc.

rūbā, *ārbā*, four; Ar. *ārbāʿ*.

khāmmās, five; Ar. *khams*.

hāft, seven; Persian.

MONEY

ghilā, m., rupee.

nīmī, f., eight annas (half a
rupee; Pers. *nīm*, half).

bōdī, twenty rupees, eight
annas.

raddīā, m., pice (? Urdu *raddī*,
rejected, worthless).

nīshīā, m., pice (? *na*, not,
shai, thing).

FOOD

pōhl, meat.

khādēlī, *khānēlī*, f., bread, loaf.

sīrkā, m., milk; ? Pers. *shīr*,
Urdu *sīrkā*, vinegar.

cīt kālā, m., milk; Panj. *cītṭā*,
white.

nāṇḍ, water.

sīrkī, f., buttermilk; see *sīrkā*.

mīṭhkā, coarse sugar; Cūhṛā
mīṭhā; Panj. *mīṭhā*, sweet.

phōklā, flour.

kāṇākṇā, m., rice.

dhūwākhā, m., tobacco; Urdu

dhūā, smoke; Qālāndār

dhūfā, huqqa.

cīt, ghi; Panj. *cītṭā*, white;
cf. *cīt kālā*, above.

VERBS

shūdṇā, *shūrṇā*, eat.

āpnā, come: Cūhṛā *ābrnā*;
Sāsī, *āsruā*; Panj. *āppārṇā*,
arrive.

tībnā, look.

ākhwārṇā, say; Panj. *ākhṇā*.

bhērṇā, give.

sōhdṇā, give.

wākkārṇā, *wāccārṇā*, take.

sāṇwārṇā, hear; Panj. *sāṇṇā*;
for the form cf. *ākhwārṇā*,
above.

shūdauṇā, tell, relate.

ākāṣṇā, run away.

ghārṇā, beat, strike.

thavṇṇṇ raiṇṇā, keep quiet; cf.
Sāsī *ṭhavṇṇṇā*, sit.

gāgyī kārṇī, report about,
“tell on.”

lāpṇā, slaughter an animal for
food.

ANIMALS

bhākkār, *bhākkārā*, bull, buffalo;
f. *bhākkār*.

bhākkārā, ram; f. *bhākkārī*;
cf. Panj. *bākrā*, goat.

mēkṇā, *markṇā*, goat; f. *mēkṇī*,
markṇī (onomatopoeitic).

PARTS OF BODY

rāsī, f., head ; Ar. *rās*.

gāḍūwā, lower half of leg.

līprī, skin ; Cūḥrā *līprā*.

khālēndārī, f., liver.

tūppī, f., fat from stomach.

OTHER NOUNS, ADJECTIVES

nākāt, worthless, bad ; see
nākātī.

jēdlā, *jīdlā*, good, fine. Used
also of important persons
and hence of any person
under observation (? Ar.
jīddān).

gambī, f., theft ; Cūḥrā *gaimī* ;

Sāsī do. ; Qālāndār *gaimī*.

nākātī, f., abuse, lying, worth-
lessness ; see *nākāt* above.

gāp, f., matter ; cf. colloquial
use of *gāp* with same mean-
ing in Eastern Persian, i.e.
Urdu *bāt*, and contrast Panj.
use (mere story, untrue
statement).

gaunā, used in phrase *gaunc*
nāl, cheaply.

bārknā, m., huqqa ; Cūḥrā
and Sāsī *bārknā* ; gamblers,
bārkā.

trāpnī, f., shoe.

pāmbā, m., cloth ; Pers. *pāmba*,
cotton.

ghāsrā, m., thin mattress.

sikkhān, knife.

rēs, m., 2 lb. (*sēr* inverted).

phāṇī, wood, stick, bone.

THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jāārīā dī bōlī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

VOCABULARY

HUMAN BEINGS

sīt, woman, girl.
chāwā, boy; cf. gipsy *cavo*,
 boy; *Sāsī caval*, rascal.
gāṇḍā, thief, gambler.
nausrīya, great gambler.
kārū, great winner at cards,
 one who takes a victim.
dhūr (always used in the f.),
 victim, male or female, pro-
 spective or actual.
ṭhūllā, police inspector; *Kāngrī*
ṭhūllā; Nepālī *ṭhūlo*, big (a
 gipsy word).
gāṇḍā, policeman (? Panj.
gāṇḍā, filthy).

MONEY

bhīmṭā, m., rupee; cf. *Cūhrā*
bhīmṭā, do.
gāḍḍā, m., rupee.
kauḍḍā, m., rupee; Panj.
kauḍḍī; Ur. *kaurī*, shell.
dāmṛī, f., rupee.
ṭhīkrī, f., rupee; cf. Panj.
ṭhīkrī, bit of earthenware.
chīllār, m., rupee; Panj. *chīllār*,
 rind, husk; *chīll*, f., rupee.
ṭāhlī, f., eight anna bit.
māsā, m., four anna bit; Panj.
māsā, small weight.
rāṭṭī, f., two anna bit; Panj.
rāṭṭī, still smaller weight.

sārī, f., one anna.

āddhī, f., two pice bit.

phūṭṭī, f., pice.

āddhī sārī, f., two rupees.

VERBS

cāmṇā, look ; Cūhṛā *cāmṇā*, do.

rām jāṇā, run away ; Qālāndār

rāmṇā, go.

ḍāk hō jāṇā, run away (from speed of *ḍāk*).

phūṭṭ jāṇā, run away ; Ur.

phūṭṇā, burst out.

rāmṇā, steal ; causal of *rāmṇā*, see *rām jāṇā* above.

sant laṇṇā, steal (? Panj. *sant*, sign, signal).

tīr kārnā, steal (? Ur. *tīr*, arrow).

khūḷḍī laṇṇā, break into house.

phāṅk hō jāṇā, be cleared out, lose one's all in gambling.

ḍāk kārnā, throw cards quickly as in three card trick ; cf. *ḍāk hō jāṇā* above.

ADJECTIVE

khār, angry at being defeated ; cf. Panj. *khāūr*, in straits.

COMMON NOUNS

bārkā, m., huqqa (onomatopoeic) ; cf. *bārḱā*, do., used by Sāsīs, Cūhṛās, and Qasais.

ṭhōkār, f., shoe ; cf. Ur. *ṭhōkār*, stumbling block.

bāṅglā, m., turban.

bārūd, cloth.

ṭhīkār, vessel ; cf. Panj. *ṭhīkārī*, bit of earthenware.

nauhnḍār, property.

ṭīṇḍ, purse ; Panj. *ṭīṇḍ*, earthenware vessel on Persian wheel.

sāndhēwā, m., housebreaking "jimmy".

khṛōṭ, lock.

sīrā, m., head ; Panj. *sīr*, head, and *sīrā*, top end.

pātrī, f., card ; Panj. *pāttār*, leaf ; Gipsy *patrin*, do.

phūl, m., die, dice.

gauṇā, m., hollow in throat formed by long practice where thieves conceal money. They can conceal up to four or five rupees.

